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RURAL  
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SMALL  
COMMUNITY  
RECREATION





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# Rural *and* Small Community Recreation

Suggestions *for* Utilizing *the*  
Resources *of* Rural Communities

*How It Is Being Done*



Community Service  
One Madison Avenue, New York City

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## Foreword

**I**N preparing this booklet Community Service has had in mind the need of workers in the rural field for a compilation of practical material relating to the social and recreational features of rural life.

The booklet, therefore, does not attempt to discuss the philosophy or psychology of rural life or the theoretical phases involved. It seeks only to tell some of the experiences of rural communities in enriching their social life and to suggest methods of utilizing existing resources.

The preparation of the booklet has been a cooperative undertaking in which many individuals have shared. Red Cross workers, county secretaries of the Young Men's Christian Association and the Young Women's Christian Association, county and home demonstration agents and state leaders, University Extension workers, county superintendents of schools, rural teachers and many other workers in the rural field through their suggestions and helpful cooperation have given invaluable assistance.



## Introduction

The conception of recreation as an important part of rural life is age-old. The joy of harvest as expressive of the glorification of achievement has for hundreds of years found expression in harvest festivals. All attempts to raise beautiful crops, prize pumpkins, especially large and fine vegetables are for the farmer expressions of the play instinct.

Through all the ages has grown up in rural communities an unconscious art expression which has identified the play instinct with all forms of farm labor. When farmers have organized for better farming they have themselves felt that the recreational and cultural side of life must be stressed; that farming must have its play side. And slowly, from within rural communities, there is growing the realization that social life must be strengthened; that only as people come together as neighbors can there be real community life with the enrichment of the life of the individual and with progress for the community.

The Grange, the Farmers' Union, the Farm Bureau and other farm organizations have gone far to demonstrate the value of get-together occasions for all kinds of purposes, and their field of service is rapidly widening. The clubs developed by the States Relations Service of the United States Government are helping to mould the leisure-time interests of thousands of boys and girls. Private organizations are providing leadership which is helping to raise up local leaders. Many influences at work within rural districts themselves, many forces set in action by people removed from large centers are making for a very real enrichment of life in rural communities.

The telephone and automobile have done much to offset the long distances and the isolation which make a community-wide social life so difficult of achievement. Visiting among neighbors and recreational gatherings are now far more practicable for the men, women and children living in farming areas than they were a few years ago. The great need is for the organization of community forces in such a way that scattered efforts will be focused and community forces made to function for the benefit of the home, the school, the church and other groups, so that all these agencies may contribute to the best good of the community at large.

This booklet is an attempt to tell how many people in some rural districts have come together, at first, in many instances, for purely economic reasons or for causes growing out of community needs and problems, and later because of the satisfaction which they have found in meeting as neighbors. With these experiences it offers a few simple suggestions for neighborhood gatherings and tells of some of the facilities which may be utilized in making neighborliness count in the life of the community.

## CHAPTER ONE

### Recreation in the Home

The part which the home plays in rural life is of fundamental importance. No other influence can function in the life of the child as does the home, and in rural districts, where there are often few outside interests, both children and adults must necessarily find their chief social interests within the home circle.

As has been suggested, the home can make its greatest contribution only if it has the help of organized community forces. The child who learns to play games at school can introduce the games into the home, and the entire family may share in the fun they provide. Recreation and social affairs in connection with the church and the Grange react similarly upon the social life within the home.

The suggestions contained in this chapter refer for the most part to the kind of home recreation which may be brought back into the home as a result of organized recreational propaganda at the school or in the community. The home at one time was the great social center. May it not again become effective as a center of social life through the impetus of school and community recreation?

#### THE HOME AS A SOCIAL CENTER

The country and village house and its appearance have a direct bearing on the activities which will cluster around it. A well-kept lawn suggests a croquet set or a grass tennis court. A wide, inviting porch offers the opportunity for informal gatherings, for quiet games, a mothers' court, a lawn party or a Japanese lantern party. A piano or other musical instrument extends an invitation for a sing, in which a half-dozen families will join for good times around the fire, with chestnut roasts, corn-popping and candy-making parties. The smallest and least pretentious country home combining inviting appearance with a true spirit of hospitality within its walls will prove a magnet for good times.

## *The Home Playground.*

Dr. L. H. Bailey, one of the best-known experts on farm life, has said that there should be on every farm a piece of land definitely set aside for the children and young folks. This private property should be used for recreational as well as educational interests. A half-acre or an acre near the house permanently set aside and perhaps enclosed with rows of trees or bushes and effectively planted with flowers, may be the means of adding a new importance to the play life of the country child in the minds of the parents and of the children themselves. Such a playground would have its practical uses for demonstration purposes, for trying out a new variety of vegetables and for studying spraying and methods of planting. Bird houses may be erected and a small fish pond arranged to help make this garden yard a most attractive outdoor room, in which all kinds of interesting things will in time be collected. Rainy days may be spent in the barn.

A little equipment on the home playground will add greatly to the enjoyment of the adults as well as the children, and will stimulate the playing of games together. The following equipment is suggested:

*Sand-box and Similar Equipment.* As boys and girls enjoy a sand-box from the time they are one year old until they are ten or twelve, every yard, large or small, should contain a sand-box or bin placed where it will have shade during the hot hours. Such a box may be provided at practically no expense. A slide will add greatly to the attractiveness of the yard, while one or two rope swings are indispensable. A horizontal bar may be easily constructed. (See Appendix A for directions for constructing this apparatus.)

*Quoits.* The game of quoits or horseshoe pitching requires little equipment, and provides much pleasure, especially for the men and boys of the family.

*Bean Bags.* A game on the same order of quoits is bean bags. A board with the necessary holes for receiving the bean bags may easily be made by the boys while the bags are stuffed with beans and sewed by the girls.

*Croquet.* Many homes now own a croquet set. The length of time young people will retain their interest in the game depends upon the interest which the adult members of the family show. Parents should teach the boys and girls to

keep the set in good condition. Those who play last in the evening should put the arches, mallets, balls and stakes away in the box. This will prevent the rusting of the arches and the wearing off of the paint. When the paint finally becomes worn from use, it should be renewed. After several seasons' use a new set should be provided. A set with large size mallets with short handles is more expensive than a set with small mallets and long handles, but the former permits of better technique on the part of the players and is more satisfactory.

*Tennis.* Tennis is an excellent sport and one which is peculiarly fitted to become popular in individual homes in rural communities. It is played by two or four players. The initial cost, no doubt, is responsible for the fact that it is not as wide spread a home amusement as croquet. Since rural homes, however, have space and facilities for home-made posts and for keeping a court in condition for amateur playing, the expense need only be for net, two racquets and balls. Nets may be secured for \$5.00 up; racquets from \$3.00 up. It is an investment well worth while, as it will last for years and interest in the game increases with experience. Directions for playing the game are published by the American Sports Publishing Company, 45 Rose Street, New York City, and in such game books as Bancroft's *Book on Games for the*

#### *Playground, Home, School and Gymnasium.*

*Tether.* This is a delightful and vigorous game for two players. While it is desirable to have regular tennis racquets and a tennis ball, the equipment may be improvised at home.

A variation of the game is described by Crozier in *Outdoor Games*. The pole—a former curtain rod or one cut for the purpose should be planted securely in the ground. If the game is to be played on the lawn where one does not wish to have the pole permanently, a large flower pot with a hole in the bottom and filled with well-moistened earth can be inverted, and into this a light pole, preferably of bamboo, thrust. Two knobs are made, one close to the top of the pole, the other a foot lower, by twisting pieces of white cloth around it.

An old tennis ball may be sewed into a scrap of muslin or into a cover made by crocheting or knitting some heavy linen cord or fish line. A piece of stout string is attached to this cover of such a length that when it is fastened to the top of the pole the ball will come just above the flower pot. (In



the regular game of tether, the pole stands ten feet above the ground, and the ball when it rests should be  $7\frac{1}{2}$  feet from the top of the pole and  $2\frac{1}{2}$  feet from the ground.)

A circle six feet in diameter is drawn around the pole as a center, and a straight line 20 feet in length bisects the circle separating the territory of the players. The circle and line may be marked on the ground, but for impromptu games they are not essential. On the grass they may be made with white tape held in shape by wire hairpins. If tennis racquets are not at hand paddles may be whittled from strips of thin board about the size of a shingle.

Rules for tether ball are published by the American Sports Publishing Company and are also to be found in various game books.

*Volley Ball.* Volley ball is good fun even for two players. It will be better sport, however, when more members of the family play and when there are guests. A tennis net can be used for volley ball, and if one is at hand, it is necessary to purchase only a volley ball. This ball can be used for so many other games that it is a good investment in itself. Because of its adaptability to so many kinds of play it is worth more to a family than many Christmas toys. Rules for volley ball are published by the American Sports Publishing Company, and are also given in Bancroft's book on Games and other game books.

*Newcomb.* The equipment for this game can be made at home. Since the ball is not batted, one made of newspapers or a grain sack tightly bound with twine can be used. A clothes-line will take the place of a net.

### *An Evening Recreation Hour for the Home*

Although the day's work has been fatiguing, an hour spent in playing games outdoors, if possible, will prove relaxing to those whose work has been the hardest. To the children of the family an hour of play with their elders will give new zest and enthusiasm, and fresh interest in their home life.

Activities and games for home play must be carefully chosen for a small number of players, and should include father and mother as well as the children. The following games suggested for an evening hour of recreation have been compiled from booklets which may be easily and inexpensively secured.

## *Running and Vigorous Active Games*

Snatch the Handkerchief* (for 2 or 4 players)	Crows and Cranes°
Potato Race* (for 2 or 4 players)	Cow Rustling°
Keep Ball* (for 4 players playing freely about the lawn)	Plunder°
Tug of War†	Kick the Wicket°
Obstacle Race†	Nip°
Medley Race†	Ostrich Tag**
Potato Race†	I Say Stoop**
Sack Race†	Mount Tag**
Black and White†	Turtle Tag**
Hindoo Tag†	Hip**
38 Stunts and Dual Con- tests†	Steal the Flag**
	Dual Strength Tests and Combative Stunts**

## *Active Games Which Do Not Require Much Running*

Driving Piggy to Market*	Old Sow°
Tossing Checkers* (adapted to 2 or more contestants. The object used may be pebbles, ker- nels of corn or bean bags)	Duck on Rock°
Baseball Throw for Dis- tance and Baseball Throw at Second Base†	Elopement Race°
	Do This°
	Forty Ways of Getting There††
	Clothes Pin Race††
	Newcomb††
	Quoits (Horseshoe Pitch- ing)††

*Plant Race.* For this game the mother or older sister or brother will previously have picked leaves or sprigs from various trees or bushes in the shrubbery. At a signal each player will run to the shrubbery, match the sprig which he carries with a leaf exactly like it and return with it to the referee. The one who arrives first with the leaf wins.

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\*These games are described in Appendix C.

†Described in *Athletic Games and Physical Education*, published by Community Service, 1 Madison Avenue, New York City. Free.

°Taken from *Games for the Country, Rural Life Circular No. 1*, issued by School of Agriculture, Pennsylvania State College, Centre County, Pennsylvania. \$.10.

\*\**Community Recreation*, by Draper, Young Men's Christian Association, 347 Madison Avenue, New York City. \$.35.

††*Play Days in Rural Schools*, issued by Extension Service of the College of Agriculture, University of Wisconsin, Madison, Wisconsin. \$.05.



*Wool Gathering Hunt.* For this game prepare tufts of knitting wool of various colors in the trees and bushes about the lawn, garden or orchard, or on the legs of chairs on the porch. The players are told the boundaries within which the wool is tied and each tries to collect the greatest number of pieces in a given time.

## INDOOR AMUSEMENT FOR THE FAMILY

When a middle-aged man was asked what he recalled enjoying most in his early life in the country, he replied: "The social hour by the fireside. We had a big fireplace, and in winter, after the day's work was done and supper over, we all gathered about the big hearthstone to talk over the happenings of the day, read or tell stories, sing and play games. Sometimes the neighbors would come in and sing with us."

In the winter when the farmer and his family are freer from work than in the summer, and when the weather lessens the number of outdoor activities, there are splendid opportunities for indoor pleasures.

### *Reading*

Reading aloud is not the least of these. The suggestion comes from a worker who knows country life that it is better to read things really worth while that hold an interest for the whole family than to "read down" to the child. "While the boy may not understand all of 'Marmion,' he catches the fire and spirit of it."

Reading aloud in the family circle may easily develop into neighborhood gatherings around an open fire, when stories are told of life in another region or of travels in another country. Because of the important place which reading holds in home recreation, the bookshelf should contain as nearly complete and interesting a collection as possible. Magazines which come each week or month add interest. Book clubs have a very important function in rural districts where, in most instances, there is no circulating library.

### *Parlor Games*

There are many parlor games which increase the enjoyment of long evenings in any household. Card games of every kind, chess, checkers, puzzles and parchesi are particularly popular in the country. A billiard table is an inexpensive thing compared with the fun that can be had from it. A family who possesses one will find its home a center of interest.

The following are suggested as parlor games:

Newspaper Race<sup>oo</sup>

Walking Race<sup>oo</sup>

Peanut Race<sup>oo</sup>

(played between 2)

Musical Objects<sup>oo</sup>

You Have a Face<sup>oo</sup>

What's Your City<sup>oo</sup>

Singing<sup>oo</sup>

Proverbs<sup>oo</sup>

I Say<sup>oo</sup>

I Went to Paris<sup>oo</sup>

Ghosts<sup>oo</sup>

Scouting for Words<sup>oo</sup>

Peanut Pass<sup>oo</sup>

Slipper Slap<sup>oo</sup>

Alphabet Game<sup>oo</sup>

Pencil and Paper Games<sup>oo</sup>

Stunts and Forfeits<sup>oo</sup>

Going Out West<sup>o</sup>

Buzz<sup>o</sup>

Blind Man's Buff<sup>o</sup>

Walking String<sup>o</sup>

Bird, Beast, Fish<sup>o</sup>

Tricks such as Hot Hand and Dry Up may also be used.

Sometimes, when there are guests, the mother may wish to plan a special feature for the recreation hour. The parties and games which are suggested later in the chapter—Pirate Hunt and Out-of-Doors Games Party—may be adapted for a family party.

### Music

Music, too, in which the entire family shares, plays an important part in home recreation. Each member of the family should participate and each should have an opportunity to satisfy his particular taste through the use of such good collections as *Songs That Live Forever* and *Old Favorites*. In many districts the Victrola and other talking machines have brought the best opera selections and songs into the home. Constant exchange of records between families of the neighborhood increases the variety of selections made familiar to each household. Musical instruments of any and all sorts may be grouped for a home concert; even the harmonica helps.

### NEIGHBORHOOD GATHERINGS

As has already been suggested, neighborhood gatherings are a natural outgrowth of family gatherings and participation in social life with neighbors is a very important phase of home recreation. A study of the ways in which residents of

<sup>oo</sup>From *What Can We Do?*—a booklet of social games issued by Community Service. \$.25.

<sup>o</sup>Taken from *Games for the Country*, Rural Life Circular No. 1, issued by School of Agriculture, Pennsylvania State College, Centre County, Pennsylvania.

<sup>\*\*</sup>*Community Recreation*, by Draper, Young Men's Christian Association, 347 Madison Avenue, New York City. \$.35.

rural districts spend their leisure time discloses the fact that in some districts visiting among neighbors and relatives ranks high as a form of recreation. Every effort should be made, therefore, at Women's Clubs and similar gatherings to impress upon the women of the family the desirability of making their homes real social centers through the introduction of some such activities as are mentioned here.

It is easier to get adults to play games if they are woven in as a feature party of some sort. Gladys Beattie Crozier in her book of *Children's Outdoor Games*, describes several parties which have been adapted for grown-ups. Some of these are as follows:

### *Pirate Treasure Hunt*

*Materials:* Charts, cryptograms, footprints (made of cardboard), locks of hair (made of thick knitting wool), wild beasts (china or wooden toy animals), old boots and shoes (made of cardboard). Guests will hunt in couples, so that there must be provided one each of the above articles for every couple. The "treasure" consists of two prizes in a single box. This is the reward of the couple first finding it.

*Choosing Partners.* If there is an even number of couples, the girls and women as they arrive are asked to select a colored bow from a tray. The men and boys are each told to search under hedges or trees for a bow. Partners are then decided by matching colors of bows. If the number of men and women is not equal, the group may simply be divided into two sections to match bows in the same way.

*Charts.* Each couple then goes to the starter for a chart which gives directions for the course over which they are to hunt, first for the "clues" and then for the "treasure." Each couple must find the full list of clues before they can receive a cryptogram directing them to the treasure.

*Footprints.* The chart shows first a winding path with arrows pointing toward mysterious footprints. The treasure seekers start along this path and soon some couple discovers a footprint and proceeds ahead of the others to the next clue. The others hurry to find their footprints to overtake or pass the first couple.

*Dangerous Wild Beasts.* The chart indicates that the next clue is "dangerous wild beasts." Concealed in long grass each couple must discover a toy lion, tiger, bear, etc.

*Gloomy Forest.* This is a dark corner of the shrubbery, which the chart indicates the seekers must penetrate.

*Tresses of Hair.* In the "gloomy forest" they must find

the tresses of hair, which are wound all about in the bushes and shrubbery. The hair consists of thick knitting wool. It cannot be cut or broken in unwinding it.

*The Pirate's Boots.* The seekers must next search for the cast-off boots of the "pirates." This is the last "clue."

*Cryptograms.* When each couple has collected all the "clues" indicated on the chart, they run back to the judge, show their collection and receive a cryptogram. The cryptogram tells where to dig for the "treasure."

It should be made out to suit the place chosen. The example given is:

"R-n t- --k st-mp -n g-rd-n. Gh-stly wh-t- h-nd w-ll p--nt t- h-dd-n tr--s-r-."

The vowels have been omitted, and when inserted, the sentence reads:

"Run to oak stump in garden. Ghostly white hand will point to hidden treasure."

The first to make out the cryptogram runs to the place indicated to dig for the "treasure." Others will follow closely. Some couple soon discovers a box buried under thick leaves and receives the prizes which it contains.

### *An Out-of-Doors Party*

*Baste the Bear.* Each player is given a "club" made of a soft long strip of cloth with a loose soft knot in the end. A tall man selected to be the "Bear" has a small air balloon tied to his back with a string, and also carries a soft club with which to defend his balloon. The players follow him about trying to take him unawares and burst his balloon. The one so doing receives a prize. If at the end of ten minutes the "Bear" has succeeded in dodging his attackers the balloon and prize become his trophies.

Note—For Baste the Bear, any good active game such as Dangerous Neighbor (or Beadle), Three Deep, Crows and Cranes may be substituted.

*Book-Stall Observation.* Covers from different papers and magazines must previously be put up on the side of the house. The guests are given a few minutes to memorize the names of them. They return to the porch where a judge gives each a piece of paper and pencil to write down as many as they can remember. If the number of guests is small, instead of writing down the names, each may be asked in turn to repeat them to the judge. The one who remembers them all wins the prize.



Note—In place of Book-stall Observation, Advertisements which have names blocked out may be put up for the guests to identify.

*Snakes and Humming Birds.* The boys and men take arms standing in a long line to form a snake. The girls and women are humming birds and dart about separately to avoid being encircled by the snake. If the snake succeeds in making a ring around a humming bird, she is put into the lair of the snake beside a tree or bush until the snake has caught all the humming birds. The last one caught may be given a prize.

*Catch the Thief.* A long rag of some light color is hung in a conspicuous place. The hostess whispers to each guest upon arrival, "There is a thief here who will try to steal that rag during the evening and carry it to the Thieves' Den. Catch him or her if you can." To one guest, she adds: "You are to be the thief." The others do not know who has been chosen. The "thief" may choose at any time during the party to make off with the rag and try to get to the Thieves' Den, a tree in the orchard or a shed, without being caught.

Someone is sure to notice the thief tearing across the ground with the rag streaming behind and call, "Stop thief." All may follow in pursuit. It may be fun to have a trial and sentence the thief to be well rolled in the grass.

*Bumps.* This game is played by Naval Cadets. As many grain sacks are required as there are contestants. One half of the sacks should have a large square of red material sewed upon them; the other half a large square of white material. The square should be at least one foot large to be easily distinguished. Two teams, with not more than six players on a side, are chosen and the members of one team are wrapped in the sacks marked with white and the others in sacks marked with red. The sacks reach up to their chins and are securely fastened about their bodies with twine. The teams line up in two lines facing each other about thirty feet apart. At the signal they start across the space toward the opponent team with little jumps. When a Red Knight meets a White Knight he bumps him and tries to throw him over. A Knight is not vanquished until he is laid prostrate on his back. The umpire then declares him *Hors de combat* and drags him out of the group, for it is almost impossible for a player once down to get up alone. When every member of one side has been thus laid low, the other side may claim the victory.

It is suggested that horseshoe pitching and croquet tournaments are excellent features for an evening gathering.

## *Miscellaneous Activities*

After a group has met once or twice and the members are accustomed to the idea of playing games in connection with special parties they will easily get together for an evening of miscellaneous activities.

The games described for the family recreation hour will furnish even more fun for larger numbers. Some of the best of these for larger groups are Last Couple Out; Potato Race; Snatch; Spud; Black and White; Crow and Cranes and Cow Rustling. There is, too, a large number of miscellaneous games which can be played only when there is a larger group of players. Among these are Prisoners Base, Three Deep and Drop the Handkerchief.

For parties made up of a group of neighbors and friends a point should be made of serving refreshments. This adds to the sociability, and is a feature which is easier to include than in large community gatherings.

In *What Can We Do?* directions are given for the following special parties which may well be introduced into the program of a social evening: An Automobile Party; Indoor Field Meet, Progressive Party and Penny Party. Suggestions are also given in this booklet for different ways of getting partners, stunts for a few guests and for forfeits. When there is music and space enough, the grand march figures described in the same booklet provide good entertainment for any party.

## CHAPTER TWO

### The Family and Community Groups

Important as it is to recognize the place of the home in providing social life for the family and the neighborhood, of equal importance is the consideration of the small group relationships formed in the community which bring the individual members of the family into contact with other members of the community and provide for leisure time outside the home.

The relationship of members of the family to school and church, which with the home are generally considered the three greatest factors touching the individual in his community life, will be discussed in following chapters. There are, however, certain other group relationships which are very vital factors in rural life, and which contribute largely to the social recreational life not only of the individual, but of the family and the community as a whole.

#### *The Girl and Her Group Relationships*

The organization of community life through forces other than the home, the school and the church are going far to strengthen the influence of these three great groups and to give the girl in rural districts the contacts with girls of her own age which are so important.

*Clubs.* Clubs of various kinds help greatly in meeting leisure time needs. These vary greatly; a "Pretty Things" club in one community interested its members in making more attractive bedroom furniture and curtains, and in devising dainty things of all kinds. The Girls' Clubs, organized through the States' Relations Service of the United States Department of Agriculture, represent one type of club which exerts a tremendous interest. These are described later in the chapter.

The Young Women's Christian Association is helping the girl find recreation and social contacts through girls' clubs. A letter from one of these clubs shows how it was done in M——.

"We found that there were great possibilities for a swimming-pool in a pond near town, had it drained, built bath



houses, and now the place is a scene of great sport. We are planning when winter comes to have a public skating rink there. We worked magic with our abandoned opera house. We cleaned it thoroughly and, with a little money made selling articles at a bazaar, we put in all the paraphernalia found in any first-class gymnasium. Our funds were so small the problem of heating it seemed almost beyond us, but there is always a way out. We rented the lower floor to a family in poor circumstances, giving the rent free in return for the care of the furnace and the janitor work.

"In the beginning our elders laughed at us, but now they also come. I saw three generations of one family on the same pole the other night, all as happy as larks. We are planning to buy chairs and make our main hall an auditorium for community gatherings. We girls who are home from school and who are compelled to remain in a small town, with its limited environment, are having such good times that we wouldn't live elsewhere for the world! We have interested the town parents in a sewerage system; we have talked paint until three-fourths of our houses boast new coats; we have clean-up days once a week, and our prizes for the best-looking lawns are putting our town on the map."

*Girl Scouts and Camp Fire Girls.* The extension of the Girl Scout and Camp Fire Girls movement, and of the Girl Reserve of the Young Women's Christian Association, and similar groups, is an expression of leisure time organization which has proved very valuable. Such organized movements are touching very closely the social activities of the home.

A summer camp for girls living in isolated districts conducted near Brattleboro, Vermont, by the Girl Scout organization has had a very successful history. Classes are held in the camp in a variety of subjects, such as current events, hygiene, home nursing and dietetics. The girls are taught, too, the value of balanced menus and the proper way of serving food.

Miss Sarah M. Bradley, of Boston, in describing the camp, says: "The idea of cooperative teams even in playing games was something entirely new to many of the children. At first the recreation hours were the most difficult of the day, for it seemed as though the children did not know what play was; but, little by little, they became interested, then enthusiastic and began to organize games and even charades and campfire stunts themselves. When they went home they often taught their brothers and sisters or the children at school to play with them, so that a little leaven in the line of recreation went a long way. The singing games were especially popular, and in one of the little schools where but one child perhaps

has been to camp all the children play them now at recess. They get from all those at camp something they could not get in any other way. With that as a background and the intimacy a camp captain would have with the girls almost anything could be done through correspondence during the months when the girls are separated.

"Following the suggestion of the 'Lone Guides,' we are trying the experiment of correspondence this winter in a monthly Camp News. All the girls write to it and three of the classes—home nursing, food values and current events—are being carried on in it. The girls have been very enthusiastic about it and to many of them the coming of the news is the event of the month. It seems to me it would be but a step farther to enlarge some such correspondence system into much of the regular work of a Girl Scout troop."

It is suggested that the lack of confidence so often felt by the girl who does not come into frequent contact with a number of girls of similar age may, to some degree, be compensated for by her increasing ability to please other people through some accomplishment. To this end she may learn to tell stories to the younger children of the neighborhood and familiarize herself with some of the best short modern poems to recite in the home or at small social group meetings. (A list of such poems and stories follows:)

Books containing some of the best and most popular fire-side stories:

*Fairy Tales*, Hans Christian Andersen

*Arabian Nights*

*Tanglewood Tales*, Hawthorne

*Wonder Book*

*Children's Book*, H. E. Scudder

*Wild Animals I Have Known*, Seton

*Uncle Remus and His Friends*

*Norse Stories*, Hamilton W. Mabie

*Fairy Tales Every Child Should Know*, Hamilton W. Mabie

*Popular Tales from the Norse*, Dassel

*Stories from "The Iliad"*

*The Odyssey*

*Fifty Famous Stories*, Baldwin

*Mother Stories*, Baldwin

*More Mother Stories*, Baldwin

Stories for a country girl to know and tell in the home:\*

*Child's Dream of a Star*, Charles Dickens

*The Man Without a Country*, Edward E. Hale

*Legend of Sleepy Hollow*, Washington Irving

*Captains Courageous*, Rudyard Kipling

*Prince and the Pauper*, Mark Twain  
*The Necklace*, de Maupassant  
*Undine*, La Motte Fouque  
*The Other Wise Man*, Henry Van Dyke  
*The Happy Prince*, Wilde  
*The Gold Bug*, Edgar Allan Poe  
*Stories to Tell to Children*, Sara Cone Bryant

Modern poems worth learning and reciting in the country home.\*

*Souls*, Fannie Stearns Davis  
*The Daughter*, Theodosia Garrison  
*The Kings*, Louise I. Guiney  
*Trees*, Joyce Kilmer  
*House and the Road*, Josephine Preston Peabody  
*In Praise of Common Things*, L. W. Reese  
*Scum o' the Earth*, R. H. Schauffler  
*Chorus of the Trees*, Edward Thomas  
*Evensong*, Ridgely Torrence  
*Woman's Litany*, Margaret Widdemer  
*Prayer of Summer*, M. O. B. Wilkinson  
*One Hundred Good Books for Country Readers*, S. J. Brandenburg, Miami University, Oxford, Ohio

### *The Country Woman in Community Life*

To satisfy the need of the woman in the rural district for social life there should be in every community some form of woman's club. Such organizations have already become widespread in rural districts and exist in such forms as Home-making Clubs, Parent-Teachers Association, School Improvement Association, Cooperative Clubs and many others.\* These clubs may be very simple in their organization and meetings may be held at the homes of the members. It is suggested that there should always be opportunity offered for a good time and for the promotion of sociability.

The club may be the natural outgrowth of a household economics course or a series of lectures on the management of the home presented in such a practical and interesting manner that members will decide to meet regularly after the course has ended and discuss the common problems of home and community life. In this connection the bulletins of the United States Department of Agriculture will be helpful as a basis for planning a schedule of studies and for suggesting activities.

Some of the projects which may be promoted by women's

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\*Martha Foote Crowe, *The Country Girl*.

clubs in rural districts include a reading club which may purchase two or three books each month to be passed around among the club members, the improvement of the rural school, the beautification of the town, baby welfare, the promotion of the community fairs and similar activities. An interesting project in one community is a vacation club, whose sole purpose is the planning of vacation trips for its members. When a member has an opportunity to make an out-of-town visit or go on a short excursion, her fellow members make arrangements to assist in keeping her household running smoothly while she is away. The promotion of such vacation clubs with a definitely planned schedule of trips for its members would prove invaluable in all rural districts.

Many women's clubs are promoting entertainments to which all members of the community are invited, such as evening socials for families. One club arranges the annual picnic, others plan amateur theatricals and rural pageants and conduct community singing. Women's clubs have done much to further the employment of trained workers for the county, such as county agents, nurses and county social workers.

It is urged that joint meetings of rural and town clubs be arranged whenever possible, for such meetings provide not only new contacts, but make possible a better understanding of common problems. Such joint consultation and effort has resulted in a number of communities in the establishment of rest rooms in the trade centers for the use of farmers' wives who come to town for shopping and other purposes.

### *A Woman's Club in the Sand Hills*

A Texas woman thus describes the way neighborliness grew in her county through informal club organization:

"In the ranch country of the sand hills we have a woman's club that was all but handed to us in a sombrero by our cowboy husbands. Our club was organized about three years ago just because it is natural for women to want to visit. The ranch business necessitates the homes being widely scattered; that makes domestic help hard to keep, in turn preventing much time for sociability. There was one time when no woman crossed my threshold for eight months, and I do not think it was because I was unpopular with my neighbors.

"'The sand hills are good for men and dogs, but a mighty poor place for women and horses,' someone has said. The men of the community, however, first saw the need of more social life for us and suggested that we form a club, with an

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\*See Bulletin No. 719 U. S. Department of Agriculture for a detailed description of women's rural organizations.



all-day session once in two weeks. But there were the children. There seemed no way, until one of the husbands said that he for one would be willing to take the entire care of his five children for one day in each two weeks if the other fathers would do the same. The men have come to know the pretty ways of their children, and some of the mothers have known a free day for the first time in ten years. And it has done wonders in quickening neighborhood feeling. The club circulates among the homes within a radius of eight or ten miles. We spend the day. Each woman takes her kit of tools, a workbag well provided, and we do the work planned by the hostess. We have carded wool for a comfort, made a shower of baby clothes for a pair of twins that came to the home of a club member, darned stockings, embroidered towels, hemmed napkins, crocheted fancy bags and bands of trimming, made dresses and aprons, anything that the varying needs of our homes required. We have celebrated holidays and birthdays, improved our schools and discussed everything of common interest except our neighbors—no word of gossip has been heard up to date.

"The hostess prepares dinner; sometimes it is bass, caught in a nearby lake, or duck, or grouse, or maybe a wild goose, or strawberries, or early vegetables—whatever sportsmanship and gardening skill makes possible. Often a good story is read or some article describing a new household convenience. The attendance varies from twelve to twenty-five. We are becoming known as the women who cook well, entertain easily and make our families comfortable and happy. Lately the younger girls have organized a similar club.

"We have no officers and no dues; anyone is a member who is a neighbor. Ideas of domestic economy are exchanged and friendliness promoted. The mothers come home with glowing cheeks and sparkling eyes, ready for the next day's duties—even a rubber shoe will wear longer for occasional periods of relaxation. Several members of this club were recently asked their opinion as to what the club had done for them, calling forth such replies as: 'We get lots of work done and learn something new.' 'It promotes a friendly feeling. I have lived here two years, and there were several neighbors whose ways I thought I did not like, but I find they are very interesting.' 'The pliability of our meetings has kept the interest. Nothing is cut and dried. The newest member is as welcome and has as much influence as the founder.'"

### *Women's Neighborhood Clubs*

In Marathon County, Wisconsin, as an outgrowth of the

interest aroused through war work the Red Cross Auxiliaries expressed a desire to continue. As one member said: "Our getting together every two weeks meant a great deal to us. We have learned to know each other, and we find we are much nicer folks than we ever knew we were."

Under the leadership of the home demonstration agent of the Agricultural Extension Service of the College of Agriculture of the University of Wisconsin, the Red Cross Auxiliaries were reorganized into women's neighborhood clubs. There are now eighteen such clubs in the county holding regular meetings twice a month in the homes of the members. Business meetings conducted according to parliamentary law are followed by the formal programs, closing with a social hour and the serving of refreshments.

A year's program for all the clubs is made out by a committee of club women appointed by the president of the County Federation of Women's Clubs which meets semi-annually assisted by the home demonstration agent. Each club retains the privilege of making such changes in the program as will best adapt it to local needs. There are few outside speakers during the course of the year.

The clubs have grown to be powerful agencies in their communities. They are the nucleus for all community activities and assist and support the home demonstration agent in every community enterprise. Among activities are the two get-together meetings held during the year which are open to all the women of the county; the conducting of a short course in home economics for girls and for women, and many social activities.

### *For Mothers and Daughters*

Social programs are encouraged by the Department of Agriculture in connection with its Mother-Daughter Canning Clubs. The meetings as outlined consist of a short business session and open discussion, followed by games and a musical program in which mothers and daughters participate. There is often a story and nursery rhyme demonstration for the purpose of presenting new ideas of home responsibility. The year's program might end with a special fair or festival at which samples of the work done by the mothers and daughters are presented to the community at large. It is easy to see how the recreational program conducted at the club meetings will stimulate home recreation.

Some of the programs which are conducted are as follows:

### JULY FAIR OR FESTIVAL

*(for Mother-Daughter Canning Club)*

1. Parade: Mother-Daughter Club in uniforms
2. Club demonstration of home canning methods
3. Home-canned luncheon or picnic dinner
4. Play contests
  - Apple-paring contest
  - Variety—naming contest (of fruits, vegetables, etc.)
  - Needle-threading contest
  - Vegetable and fruit judging contest
  - Can labeling, recipe giving and other games
5. Awarding of prizes and honors
6. Report by officers

### OCTOBER FAIR AND FESTIVAL RALLY

1. Music. Mrs. B—— and daughter
2. "Mother-Daughter Club as a Community Builder" (address by local pastor or school principal)
3. Report of club achievements
4. Report of team work
  - Mrs. S—— and daughter
  - Mrs. C—— and daughter
  - Mrs. M—— and daughter
5. Report of committee on awards
6. Awarding achievement medals by county demonstrator or leader

Mothers' and daughters' dinners, it has been suggested, might be arranged as annual events. In one rural school in New York state the girls of the food club cooked and served a complete Christmas dinner on the day before Christmas with their mothers as guests.

### *The Boy and His Groups*

The boy craves association with a group of boys of his own age, but the right kind of leadership must be injected into such groups. The boy in his teens needs the "give and take" which comes from being one of a group. Such association is offered in the clubs developed by the States Relations Service of the Department of Agriculture, by the Boy Scouts and by the County Young Men's Christian Associations who last year had 40,000 of the teen age in rural clubs. California alone last year had over 600 boys in rural Young Men's Christian Association camps.



## *The Farmer and His Organizations*

For the men in rural districts there exist the Grange, the Farm Bureau, the Farmers' Union, and similar groups through which he keeps in touch with his neighbors and discusses with them problems of mutual interest. While many of these organizations admit the women and, in some cases, the children of the community, and help greatly in providing real community life for all the family, they are in most instances of primary importance to the men of the district and give them many social contacts.

### *Farmers' Family Clubs*

One of the community groups through which all members of the family in addition to their own group interests come together for their leisure time activities is represented in the farmers' family clubs described in "Rural Clubs in Wisconsin,"\* published by the Agricultural Experiment Station of the University of Wisconsin. These clubs have demonstrated how effectively such organizations can develop a spirit of neighborliness and further home recreation. Many social features, such as a club picnic, are introduced and the club members have the fundamental purpose of doing for themselves and others. Meetings are held at the homes of the members, and many neighborhood and community projects are furthered.

### *Group Organization through the Department of Agriculture*

It would be impossible to estimate the value of the work which the government is doing under the United States Department of Agriculture to provide, through the organization of groups of boys, girls, men and women a more highly developed life in rural districts. The States Relations Service, of which Dr. A. C. True is director, is touching many thousands of homes in rural districts, and is affecting through its various agencies not only the economic and agricultural life of the people, but their social and recreational life as well.

The cooperative and agricultural extension work which is being conducted in practically every state, has been made possible through the cooperative agricultural extension act of May 8, 1914, by the terms of which state agricultural colleges in cooperation with the Department of Agriculture are empowered to organize and maintain a distinct administrative division for the management and conduct of extension work in agricultural and home economics under the direction of a responsible director selected by the college and acceptable to

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\*This Bulletin (No. 271) contains very helpful material on rural clubs of many kinds.

the United States Department of Agriculture. Such a division administers all funds raised from appropriations made by Congress or state legislatures by allotment from the board of trustees of the college or from any other source.

The work includes farmers' cooperative demonstration work under which comes county agent work, home demonstration work, boys' and girls' club work and farm management demonstrations carried on through the States Relations Service, and the several lines of extension work conducted by various other bureaus and offices of the department.

*The County Agent.* The county agent, who is the local extension representative of the state agricultural college, the United States Department of Agriculture, and the people of the county, brings to the farmers of the county on their own farms the results of scientific investigation, and through demonstrations influences the farmers to put these results into practice. He assists all economic and social forces, working for the improvement of agriculture and country life.

*The Home Demonstration Agent.* The home demonstration agent helps the farm woman much as the county agent does the farmer. She gives instruction usually to organized groups of women along such lines as food production, gardening, orchard management, poultry production, food conservation, such as canning and preserving of fruit and vegetables, proper diets, home economics, home conveniences and many other practical things required in the home. The women are expected to test out in their own homes the instructions received.

*Boys' and Girls' Club Work.* Boys and girls between the ages of ten and eighteen are organized in clubs which are conducted largely in cooperation with school officials. The clubs are supervised by state agents or club leaders located at the agricultural colleges. The work in the county is carried on by the county agent, home demonstration agent or local club leader.

in the development of boys' clubs the corn club is the most widespread organization of this character, the members entering into competition in corn growing on an acre of ground usually in connection with their own homes. Similar clubs have been organized for the growing of home gardens, potatoes, grain and apples as well as for the raising of pigs, sheep, calves and poultry.

Girls' clubs activities include the canning of garden products for the home and market, gardening, poultry-raising and similar activities.

The work is done in cooperation with such groups as the Farm Bureau, and many social and recreational features enter

into all its phases. Singing, games and other social activities are often a part of the meetings, and in the summer there are trips of inspection, fairs, demonstration camps and exhibits.

If the farmer or member of his family desire the cooperation of the state agricultural college in farm or home problems, application should first be made to the county agent if there is one; if there is no agent in the county then to the director of extension at the state agricultural college.

Some of the bulletins descriptive of the work which may be secured from the Government Printing Office are as follows:

Cooperative Agricultural Extension Work S. R. S. Document 40.

Cooperative Extension Work in Agriculture and Home Economics S. R. S. Document 90.

Cooperative Extension Work in Agriculture and Home Economics, 1919.

Status and Results of Home Demonstration Work.

Organization of a County for Extension Work—The Farm Bureau Plan S. R. S. Document 89.

## CHAPTER THREE

### Play and the Country School

AFTER the influence of the home in the leisure-time life of the child, the school looms large as a social factor. The country school may readily become one of the play centers of the district. If the child can be made to think of the school in terms of play as well as in terms of the three Rs, progress will have been made toward focusing his interest on a building and a schoolyard which may become for him the medium of a more joyous life.

The child who lives in the country has many advantages in his recreation over the city child. Long tramps through the woods and over the fields, climbing trees, hunting birds' nests, gathering nuts, fishing, trapping and hunting animals and going in swimming—all these are joys forever stamped upon the memories of men who in their youth were country boys. But of team games and of play which develop an appreciation of fair play and sportsmanship, the boy and girl who live in rural districts know little. Much, therefore, remains to be done through the schools in developing organized play, and the responsibility of the teacher as the natural leader is tremendous.

#### *Necessity for Trained Leadership*

Trained play leaders for school and playground are of very great importance, and should be employed wherever possible.

It is urged that at county institutes and on other occasions emphasis should be laid upon the responsibility which rests on the school staff for leadership in play, and as far as possible definite training should be given.

In Michigan the Community Council Commission has been putting on a series of one or two-day play leadership institutes for rural teachers in ten counties of the state. This has been a great asset in helping teachers meet the leisure-time needs of their pupils. (See Appendix B for an outline of a one-day recreation institute.)

## *The School Playground*

Every schoolyard should be the answer to the question where to play, but few schoolgrounds in their natural state provide a desirable setting. Photographs of rural schools taken by an investigator of rural conditions in a certain section of the country show the impossibility of play in the schoolyards of many country districts.

The ideal situation for the country school is at one side of the yard which is to be conserved as a play space. In few cases should the school be located directly in the center of the playground. The ground should be leveled and sodded and kept in good condition throughout the summer as well as during the school term. One or two afternoon sessions after school devoted to this work by the children will save much of the expense of extra labor and keep the interest of the children in the appearance of the playground keen. If possible, there should be a picnic grove where adults may come.

The beautification of the school ground should not be difficult in the country. Large quantities of sumac make gorgeous screens of color along the fence. Vines should be trained against the schoolhouse. Small trees from nearby woods may be transplanted in the yard. Certain ferns will thrive if transplanted to shady corners and well watered. Bird houses in the trees near the school will bring the friendship of feathered folk to the children. Shady nooks in the schoolyard should be provided for the smaller children. Other suggestions will occur to those interested in making the schoolyard attractive, instead of the bleakest and most unbeautiful spot in the community. Care should be taken not to put flower beds where they will interfere with play space, and there should be sufficient space allowed for the playing of such games as "One Old Cat."

The play apparatus necessary for the country school may be very simple. Swings, see-saws, horizontal bars and sandbin for the younger children are very desirable and may be of home-made construction. (For general specifications and suggestions for the construction of simple equipment see Appendix A.)

## *Games and Play Activities*

Without any apparatus, however, there are innumerable games which are easily taught and played on the school ground. If the boys and girls will gather together half an hour before school starts in the morning, there is a splendid opportunity offered to introduce play activities. When out-of-doors games are possible, new recess games may be learned,



such as dodge ball, hound and rabbit, and Japanese tag. Or, perhaps, there will be time for a twenty-minute hunt for the first spring flowers, the girls competing with the boys to bring in the greatest variety. The children will not only decorate the schoolroom with their flowers, but will talk about the specimens and ask questions. In this way the morning's play will have connected itself with the school hours. If the older children are interested in more highly-organized games such as volley-ball, the early morning gathering may be an informal meeting to discuss ways and means of constructing a simple volley ball court, the actual work being done after school by the children themselves. Basket-ball and baseball are also of keen interest to older boys and girls, and it is possible to arrange a common court for all three of these games.

At recess period the children are eager to try out the new games which they heard discussed in the morning. Excellent suggestions for games will be found in the booklet, *Games and Play for School Morale*, which may be secured from Community Service (Incorporated), 1 Madison Avenue, New York, for \$.25. Many other books with practical directions for games and playground activities are available. (See Appendix M for bibliography.)

Games, to be practical for use in rural schools, according to Mr. E. C. Lindeman, of the American Country Life Association, must fulfil the following requirements:

1. Safe to health
2. Adaptable to small as well as large numbers
3. Adaptable to young as well as old
4. Adaptable to both sexes
5. Requiring minimum equipment
6. Requiring cooperative activity

The games which Mr. Lindeman feels will best meet these requirements are as follows:

- |   |                                       |
|---|---------------------------------------|
| 1. Head and Tail Tag (Black and White)                | 15. Zigzag Relay                      |
| 2. Straddle Ball                                      | 16. All Up Relay                      |
| a. Line formation                                     | 17. Volley-ball                       |
| b. Circle formation                                   | 18. Hill Dill                         |
| 3. Three Deep   | 19. "I Say Stoop" ("O'Grady Says")    |
| 4. Squirrel in Trees                                  | 20. "Looby Loo" (folk dance)          |
| 5. Numbers Change                                     | 21. "Farmer in the Dell" (folk dance) |
| 6. Dodgeball  | 22. Partner Tag                       |
| 7. Circle Dodgeball (Progressive)                     | 23. Triple Tag                        |
| 8. Circle Relay (Spoke Relay)                         | 24. Oyster Cracker Relay (indoors)    |
| 9. Circle Relay (with zigzag or leap-frog variations) | 25. Water Glass Relay (indoors)       |
| 10. Japanese Crab Race (man, monkey, crab variations) | 26. Apple Basket Relay                |
| 11. Pinco-O   | 27. Potato Paring Contest (teams)     |
| 12. Overhead Relay                                    | 28. Potato Relay                      |
| 13. Over and Under Relay                              | 29. Corn Stringing Contest (teams)    |
| 14. Shuttle Relay                                     | 30. Skip and Rope Relay               |

### *Recess and After-School Play*

The "before-school" and recess periods offer an excellent opportunity for the teacher to become acquainted with her pupils in the freest way. She will find a new respect growing out of this contact with their play life which will associate itself with the work in the schoolroom. One rural school teacher several times a week went with the children at noon to a nearby woods, where they ate their luncheon, played games and, in a very informal manner, carried on some nature study. All this she found very helpful in the actual school work.

There can be little after-school play in rural districts because of the fact that many of the children must go home to do chores and, further, because the adoption of the consolidated school plan—which represents so great a progress in rural education—often necessitates leaving immediately after school to take the bus. But where after-school play is feasible, it is possible to accomplish something, even in a very limited period, toward bringing new interests into the life of

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(Directions for playing most of these games will be found in Bancroft's *Games for the Playground, Home, School and Gymnasium*, and other standard game books.)



the country children. In one community where the school authorities would not sanction any of the school time for domestic science, the teacher gathered the girls about a rough, improvised "kitchen" in the schoolhouse and taught them the delights of making a simple candy or a cake filling. The girls brought the materials from the home supply and so little expense was involved. More useful recipes were introduced later. Incidentally, the idea of playing house spread to the smaller girls, who wanted to make some dolls and dolls' clothes. The teacher used her contact with the younger girls for a new acquaintanceship with the mothers. Manual training for the boys was finally developed in the same informal fashion until the school board became convinced of its worth and supported it financially.

The children's leisure hours may also include the expression of a personal interest in some sort of hobby. With the older children this may be reading about the outside world in the newspapers or magazines, or the cultivation of a taste for good books. It may be the desire to commit to memory dramatic or other literary selections, or to make a collection of flowers or leaves. The teacher who encourages the pursuit of any such interest is giving to her pupils the highest form of recreational development, that of the mind, and no greater service can be performed than that of inculcating the love of good literature, which will throughout life provide a source of deep enjoyment to the individual.

There is the story of the village doctor who turned the passion for destroying things—which comes in the apple-stealing and animal-killing age of twelve to sixteen—to a cooperative enterprise. While walking around a small pond he counted two hundred toads dead, strangled or struggling in the water, and learned the next day that a number of boys had killed them and a hundred more, carrying the latter off in an old milk can to empty on a man's doorstep. Probably ten times as many toads had been killed around the same pond that spring. Resisting the impulse to appeal to the police in the matter, the doctor offered a prize to the school child who wrote the best practical study of the value of the common toad! There was no evidence the next spring that a single toad had been harmed. The pent-up energies of the children had been turned to the fun of competition.

### *Organized Play*

These incidental methods of introducing play into the lives of the school child in the country should be followed, by more highly-organized forms of recreation. The child should progress just as much in the way he plays as in

the way he works. An authority on national child welfare states that the country child's health and mental capacity depend largely on his play. The farm furnishes a delightful natural playground, but it tends to make him bashful and not ready to adapt himself to others. The country-bred child must find companionship in himself and with those of his family more often than in a number of playmates. For this reason he needs not only the games that require alertness, poise and precision, but social cooperative play.

### *Aids to Health*

That country children do not always have the vigor necessary to a strong physical life is shown by the fact that some of the agricultural states had the poorest draft records in the war and that few country children get adequate instruction in the principles of health. The importance, therefore, of organized games and athletics adapted to the needs and strength of the child in the country is a considerable factor in developing a recreational program in rural districts.

### *Health Clubs*

Such patriotic health clubs as have been developed in the Buffalo public schools and in other places might be very effectively worked out in rural schools. Under this plan the officers—a president, vice-president and secretary—are elected by the children for the period of a month, and are not re-elected. In this way all the children may hold office and be given training in leadership. The President each day asks the health questions relating to cleanliness, diet, sleep, ventilation, posture and recreation.

The Modern Health Crusade—a national health program for schools inaugurated by the National Tuberculosis Association, 381 Fourth Avenue, New York, has many interesting suggestions to offer regarding a health program. Rural teachers will be interested in securing information from this organi-

### *Physical Education*

The physical education laws which have been passed in many states apply in nearly every case to rural as well as city schools, and a syllabus of games and physical exercises has been prepared by the State Department of Public Instruction in practically all these states.\* This means the beginning of a new day of physical vigor for the country school boy and girl. In New Jersey the training of the county superintendents, supervisors, principals and all teachers to whom physical work is assigned is offered at county institutes. The regular

teachers' institutes and the State Normal Schools furnish other occasions for the presentation of physical training and its branches. It has been found helpful in securing the interest and cooperation of the parents to arrange actual demonstrations of the work for the parent-teachers meetings.

In New York state, as a result of three years' experience in a state physical training program, the pupils in the rural schools are taking a new interest in school affairs and are learning team work in play and other community activities. A school health club has been organized in nearly all rural schools in the state.

State laws and the training of rural teachers for physical education are thus laying the foundation which is enabling the boy and girl to enter organized play more fully equipped than they ever were before.

### *Athletic Badge Tests*

Badge tests are proving a valuable means of helping to increase physical efficiency, and many rural schools are making use of them. The Playground and Recreation Association of America, 1 Madison Avenue, New York, has prepared a series of badge tests for boys and girls which are particularly well adapted to the needs of rural districts because of the simplicity of the apparatus required, practically all of which may be made by the boys themselves. The tests outlined are as follows:

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\*The states which have passed physical education laws are: Illinois, New York, New Jersey, Nevada, Rhode Island, California, Maryland, Delaware, Washington, Oregon, Michigan, Maine, Indiana, Virginia, Mississippi, Alabama, North Dakota, Kentucky, Utah, Georgia and Pennsylvania.

For further information apply to National Physical Education Service, 139 Homer Bldg., 13th and F Sts., N.W., Washington, D. C.

## ATHLETIC BADGE TESTS FOR BOYS

### *First Test*

Pull Up (Chinning) .....	4 times
Standing Broad Jump.....	5 ft. 9 in.
60 Yards Dash .....	8 $\frac{3}{4}$ seconds

### *Second Test*

Pull Up (Chinning) .....	6 times
Standing Broad Jump.....	6 ft. 6 in.
60 Yards Dash .....	8 seconds
or 100 Yards Dash .....	14 seconds

### *Third Test*

Pull Up (Chinning) .....	9 times
Running High Jump .....	4 ft. 4 in.
220 Yards Run.....	28 seconds

## ATHLETIC BADGE TEST FOR GIRLS

### *First Test*

All-up Indian Club Race .....	30 seconds
or Potato Race .....	42 seconds
Basket-ball Goal Throwing.....	2 goals, 6 trials
Balancing .....	24 ft., 2 trials

### *Second Test*

All-up Indian Club Race .....	24 seconds
or Potato Race .....	39 seconds
Basket-ball Goal Throwing.....	3 goals, 6 trials
Balancing (bean-bag or book on head.....)	24 ft., 2 trials

### *Third Test*

Running and Catching .....	20 seconds
Throwing for Distance, Basket-ball.	42 feet
Volley-ball .....	44 feet
Volley-ball Serving .....	3 in 5 trials

Full information regarding the tests and the badges awarded to those passing them may be secured free from the association in pamphlets No. 105 and No. 121.

### *Athletics*

The Department of Recreation of the Russell Sage Foundation, 130 East 22nd Street, New York City, has worked out a plan of group athletics for boys and girls, the object of which is not the competition of selected representatives, but the participation of all in athletic activity.

The full benefits of group athletics come not alone from the final competition, but from the great amount of preliminary practice within the group. Playing for the group develops a spirit of team work and cooperation that is highly desirable. The competition should be arranged between groups of about the same physical ability. It should also be remembered that the number in the group makes no difference, as:

$$\frac{\text{The Sum of Individual Records}}{\text{The Sum of Competitors}} = \text{The Group Record}$$

### *For Boys*

The events for boys are generally as follows:

1. Jumping (standing or running broad or high)
2. Chinning (pull up on horizontal bar)
3. Running (short dashes 40 or 100 yards)

Other events which have been used are football kick, the baseball throw, the shot put and the relay potato race. The awarding of a trophy to the winning group in the form of a pennant, plaque or cup adds interest and stimulates group spirit.

### *For Girls*

The following activities are suggested as typical, but they by no means limit the possibilities of group athletics:

1. Basket-ball Throw
2. All Up Relay
3. Shuttle Relay
4. Folk Dancing
5. Hoop Race

(Circulars giving detailed descriptions may be secured from the Russell Sage Foundation.)

The secretary of the Matinecock Neighborhood Association of Locust Valley, New York, writes:

"We have found group athletics so successful in our school that we now have not only meets within the school, but compete with a neighboring school on the same plan using a weight classification. Last fall at the meet every boy and girl in the upper four grades of our elementary school took part at least once and most of them twice. We broke no athletic records, but we secured results which I believe mean much for the future of our local citizenship. The best results are secured when we start with known activities and introduce occasionally new games and events, when we use to the



utmost our existing facilities and when we tie up our athletics and games with some organization in the community such as the school, the fire department or the Grange.

"We are going one step farther this summer. Instead of a three months' vacation for our school children, which means running wild over our hills with practically no organized activity, we are going to have a six weeks' Summer Vacation School. The program will be very largely recreational in character, including story-telling, nature study, handicraft and organized play. An important feature will be group athletics and game meets two or three times a week. We hope that if we can continue to stimulate the play instinct of our boys and girls and develop within them the ability to cooperate that when these boys and girls become men and women they will make our community more nearly what it ought to be."

In planning athletic programs there should be kept in mind the very valuable work which the County Young Men's Christian Association is carrying on in organizing church Athletic Leagues as well as clubs of various kinds in which athletics form an important part of the program. For many years the county Young Men's Christian Association secretaries have been important factors in meeting rural recreation needs, and their work for the boys and young men in rural districts is well known. Many school and athletic leagues are being organized through the county work, athletic programs conducted at schools during the spring and fall, and county needs arranged at the end of the school year.

That a well-organized program of play in the country school has definite results has been proved in nearly every case where it was attempted. In particular there is the further experience of Hamilton County, Tennessee, where the school supervisor started organized games and competitions for both the younger and the older boys and girls of the district. Not long after the simplest sort of a program had been in effect tardiness was noticeably growing less. Delinquents in both attendance and tardiness were deprived of their play periods. Later on, when a practical system of calisthenics had been installed in the schools and the teachers had been trained to give one new exercise every week to the children, an improvement in posture and general attitude toward the classroom work was noticed. At the present time the play system in Hamilton County includes a fall and spring open-air pageant participated in by all the suburban schools of the country. A central playground, including athletic field and garden tract, draws the children from the different districts together at stated periods. A cottage for the teachers is to be built on one corner of this playground.

### *What a One-Teacher School Did*

"In a community nine miles from Arcadia, Florida," writes Mr. T. W. Lawton, Superintendent of Public Instruction for Seminole County, Florida, "the one-teacher school was the only attraction in the community. It had a good circulating library donated by friends, a good oil stove, pots, dishes and similar utensils and a sewing machine which had been loaned. As a result of the activities at this school the girls learned to can things from the garden, and both boys and girls learned to grow them. The boys grubbed up trees and shrubbery to make a school garden. The eighth grade learned to sew on the machine, even making their simple organdie graduation dresses, while the younger girls learned to make simple things with their fingers.

"The members of each grade spent one period a day in the library with one of the group to read to them, telling stories to each other, or in some quiet manner providing their own entertainment.

"A community club met at the school twice a month on Saturday evenings. At one of the two meetings the school entertained the community with any kind of program that happened to strike its fancy or with something especially appropriate to the season. At the other meeting the community entertained the school. Coming together to rehearse for the month's entertainment was a popular recreation for the older members of the community. Once a month the women met in the afternoon at the school house for lessons in cooking and canning from the county demonstration agent. Often this school would challenge a neighborhood school for a spelling or arithmetic match."

### *One Rural Teacher's Accomplishment*

Outside the realm of school games and athletics the community-minded teacher finds much to do in developing the social life which may center around the school. The story of what one teacher did is illustrative of this.\* First of all she persuaded the fathers and other residents of the village to remodel and equip the old tumbling schoolhouse until it was waterproof, attractive and sanitary. One of the older boys was hired as a janitor to keep it so, as well as to keep the yard in order. Apparatus was put in the schoolyard. From the first day of school the teacher talked cooperation to the children. She explained that the parents were interested and had worked hard for a better building and they should help to improve other conditions. They were to learn how to play, to talk to each other and to grown people.

It was not long before the older pupils and some of the young people who had recently left school had formed a circle for the purpose of initiating proper recreation and amusements. Gradually the youth learned how to amuse themselves instead of being amused. Attendance at cheap dances in the town decreased. A social calendar for the year was arranged, the events most appropriate to the season being dated accordingly. The young people preparing to go to high school or college were asked to refuse all events not dated on the community calendar, and the local paper began to report the parties, until soon it was considered an honor to be invited to a gathering in the Porter schoolhouse. The calendar included a lawn party at the teacher's cottage to meet some young people who had recently moved into the district; the third anniversary of the remodeled school; a history program involving the whole community at Thanksgiving; and Christmas, Washington and Lincoln celebrations. One of the girls gave a successful Hallowe'en party. A surprise party for one member of the group and a club supper were other enjoyable events.

A rule was made that lunches were to be eaten in the schoolroom instead of being carried to the playground, in order to avoid the bad effects of eating in a hurry or while running about. The advantage of the habit of eating and talking quietly and of learning good manners was also pointed out. The talk was not allowed to lag, and the children soon learned to enjoy conversations around the lunch-box as much as the games that followed it. These efforts were all beginnings for recreation which would bring more spiritual development. It was soon discovered that the love of music could be made a strong force in holding the community together and bringing out community expression.

One of the mothers was encouraged in her efforts to obtain an organ which was to be lent to the school during the first winter, and from the first day of its arrival the whole school sang in a body. Good songs with simple melodies were taught. In the third year of the teacher's residence in the community a band was organized. Eighteen boys joined, adopted a constitution and jointly shared expenses. The organization did not come about, however, until the boys' interest in music had developed to the point where they wanted to manage a club themselves. A hard struggle for existence against distance, weather and expense was encountered. At one time the membership dwindled to six, but finally they were drawn back one by one, and their first public appearance together was at the Fourth of July celebration. So

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\*Evelyn Dewey tells the story in her book, *New Schools for Old*.

well did they do on this occasion that they got engagements for gatherings in neighboring districts and earned enough money to pay the next winter's expenses. Some of the older girls of the community were asked to join, and this proved the requisite for establishing the club's permanency. For the past two years rehearsals and lessons have been held weekly, and all the members now own their own instruments. The Saturday-night-in-town habit has gradually disappeared.

Another community development for which this enterprising teacher was responsible was the cooperative arrangement for piano lessons so that more than a favored few would be benefited. A music teacher who was spending her summer nearby was engaged to come twice a week and give lessons to all children who joined the class. On one day she had pupils of the immediate vicinity in the schoolhouse from eight to four o'clock, and on the other day she gave lessons to those living a long distance away. A farmer lent his piano for the summer and the schoolhouse was kept open for practicing on a regular schedule. At the end of the summer the teacher held a recital for all the pupils who had taken lessons, and the parents were as proud as their children of what had been accomplished. This enterprise taught the parents a much-needed lesson: That the country children, while staying *in* the country, may do as well as the city children if given the right chance.

Other ways in which recreational and social programs have been started by school teachers in country districts show how the smallest beginning is significant if followed up by something bigger. "First I visited all the parents. Then I organized a literary club, which club purchased with the proceeds of a box supper enough money for seventy-nine books for the library and five framed pictures for the school." In another place the interest in spelling matches led to the preparation of simple entertainment programs. Another teacher says: "The three schools of Campbell's Run had their first meeting together at a central point, where the pupils engaged in different games, foot races, tug-of-war and baseball." One teacher called together all the parents on the Saturday preceding the opening of school and, with them, planned a social to be held at the schoolhouse during the first month of school. The parents and children were soon after inspired to clear the schoolyard and improve the interior of the schoolhouse for the occasion.

As the result of efforts like these on the part of the rural teacher, with the assistance of the pupils, the smallest and most unpromising one-room school may be turned into a center for countless activities of delight. The following letter



from a pupil in Ulster County, New York, indicates how trustees, teachers, mothers and pupils cooperated toward this end.

DEAR MR.——

"As this is the first letter that has ever been written from this school, I am going to tell you, as near as I can, about our school and school work. We have an attendance of about thirty children. We have a bird club which we call The Ardonia Audubon Club. We have the meeting the first Friday in every month. Sometimes we prepare a program to give at the meetings. We have bird houses and feeding trays in the trees about the school. On Bird Day we take our lunch and spend part of the day in the woods.

"We received first prize of a nature library for having the best school grounds. We also have a play apparatus, which was put up by the boys with the aid of the trustees. We have an organ which was bought by the Mothers' Club.

"The older boys built a playhouse from a large box. It was then furnished by the boys and girls, even to the designing of the wallpaper. The furniture we made from cornstalks.

"We have a miniature store of Armours' products. Sometimes the lower grades are given lessons on giving the right change, one child acting as clerk and another as cashier.

"Our school had the champion speller out of a town of eleven schools. There are many pictures in our schoolroom. Among the best are 'The Spirit of '76' and 'Sir Galahad.'

"We have about forty industrial exhibits. We also have many good books, which we bought with our entertainment money.

"The girls fixed up a small closet for a first-aid room with the cot and medicine cabinet. The girls act as nurses, with one girl as head nurse. The boys fixed the coalbin as a workshop. They made the bench. There are many tools with which they can work. These we bought.

"About every three months we have birthday parties for the children whose birthdays come in that time.

"We have hot chocolate and toast every day.

Sincerely yours,

ELLA BARCLAY.

Pick out the recreational features which are part of this school program. A bird club, with a meeting each month and a special program for it; a bird day spent in the woods; attractive school grounds with a play apparatus erected by the boys and one of the trustees; an organ; a playhouse with furniture; a miniature store; good pictures; exhibits; entertainments; birthday parties for the school members; hot chocolate



and toast every day. All of them are simple enough, and yet they add to the day's work the joy that inspired Ella Barclay to write and describe it all.

### THE TEACHER AND HER RECREATION

If the teacher is to be the important factor in the recreational program of the country school, what shall be the recreational life of the teacher herself? Unless her home is in the community she will feel a great lack of social life. It has been just this lack that has drawn the country teacher to the town and kept the town teacher from the country. Her problem is solved in part if the school is large enough to have one or two other teachers, but, even in this case, what shall the three do with their combined leisure time?

#### *The Teacher's House*

This question was partially answered in Alberta, Minnesota, by the *Teacher's House*. The Board of Education and the school district combined expenses in building and equipping living quarters for the teachers of the district. The house is located on the school grounds, one hundred feet from the school building, and the first floor is occupied by the district superintendent and his family. A domestic science room, model dining-room, sewing-room and laundry are located in the basement for the use of the teachers and as headquarters for the domestic science work of the school.

On the second floor, wholly independent from the rest of the house, is the teacher's apartment, consisting of a combination living and dining-room and separate bedrooms. The attitude toward living and teaching in the country has been quite modified since the erection of the house, and the fact that the whole school staff lives together dignifies the institution and gives it local character. The "suitcase" rural teacher, who leaves as soon as possible after school on Friday for the nearest city and turns the pupils' minds toward the town as a more desirable place than the country as a center for good times, may be made, as she was in this case, a contented, happy citizen of the country community, sharing her week-end pleasures with its members.

#### *A Chance to Get Acquainted*

One of the counties of Michigan has recognized the desirability of helping to create a richer life for its teachers. The desire of the people to offer hospitality to the teachers found expression in a basket picnic arranged by the Community Council and held the week after school had opened, which

served as a reception for all the teachers of the vicinity. The owners of automobiles were asked to attend the picnic with members of their family, who provided a picnic supper for their guests. The school board provided hot coffee for everyone.

At four o'clock, immediately after the closing of the school, seventy teachers were driven to a nearby beach, where there was a general introduction to those whom they had not previously met. From the pavilion the guests enjoyed an exciting baseball game, and then everyone went to the nearby grove, where the picnic luncheons were eaten. At seven o'clock the forty automobiles started on their homeward trip. The outing was acclaimed such a success that it was voted an annual affair, and a half-holiday on teachers' picnic day will probably be instituted.

### *Outdoor Activities and Recreation Clubs*

The country offers unparalleled opportunity for outdoor activities. Rowing, skating and similar sports are possible in many communities. "Hiking and biking" are common forms of recreation, and hiking clubs with overnight and week-end camping parties are suggested as activities which offer great possibilities for enjoyment and recreation.

Even though the teachers of a county may not live together, there is no reason why a recreation club cannot be formed for the purpose of making them better acquainted with each other. It will be well for those teachers who live too far from their homes to spend only occasional week-ends there to meet together often, perhaps at the Young Women's Christian Association building of the county seat. A gymnasium class of all the teachers from several communities might meet in the district high school gymnasium for calisthenic work and games, coached by the nearest available physical education instructor. The class should be most informal and conducted with special emphasis on fun and relaxation. Any new games learned might later be adapted for use in the country school. By thus recreating herself during her leisure hours the teacher is not only getting the most out of life for herself, but is making a contribution to community life.

## CHAPTER FOUR

### Suggestions for the Organization of a Field Day and Play Picnic for Country Children

After the pupils of the country school have become organized for one or several activities, they will want to compete with the nearest school, perhaps with all the schools of the country. In some places athletic meets are held in the early spring, while in other localities the occasion is called a play festival or country field day and parents are asked to come, sometimes taking part in the events. Or where there is no competition with another school the field day may be made a community affair. The story of a country field day in Kentucky is illuminating. The teacher in a small, one-teacher school interested the children in competitive athletics and games by talking about the field day several weeks in advance until the children became excited over the prospect of taking part. A special meeting for organizing the program and planning the details was held and the teacher was elected captain of the day with one boy and one girl as assistants. A committee was appointed to arrange the program. It was not long before the parents were as interested as their children. On the appointed day everyone met in the large play field which had been selected by the committee. Games began at one o'clock and continued until four. The judges and group leaders had all they could do to keep the children from playing every game at one time, but the program was rigidly followed and the prizes duly awarded to the winner of each contest. The fathers and mothers afterward tried their hand at some of the stunts, and a few circle games for the whole family were played. So much real community spirit was gained from this first play day that it was made an annual affair for the community.

While serving as principal of the New Paltz State Normal School in New York, Dr. Myron T. Scudder organized a field day and play picnic for Ulster County, which has shown the way to others who feel the need that he recognized. The Country School Athletic League of Ulster County was

formed, the purpose of which was to "foster all forms of clean athletics among country children, to teach them and their teachers indoor and outdoor games, and to bring the schools together at least once a year in a field day and play picnic." Printed circulars announcing athletic badge standards were sent to each school in order that teachers might be able to interest their pupils in efforts to attain these standards. An attractive celluloid button was designed to be awarded to each one who should succeed in coming up to the standard in chin-ning, jumping and running.

Following is an outline of the plan set forth by Dr. Scudder in response to many requests for suggestions for organizing and carrying on this field day and play picnic in country districts:

### ORGANIZE A CENTRAL COMMITTEE

Let some influential man or woman call together a few capable and dependable people of both sexes, representing the various sections of a county or district, who are known to be active in church work, Y. M. C. A., school, grange, women's clubs or other organization, the more informal the better. This might be called the "central committee" and provision might be made for a small executive committee with wide powers.

After deciding on a date for a county or district or town play festival, the central committee may leave it to the executive committee to go ahead with arrangements, but should meet, of course, whenever summoned by the chairman.

Circulate as widely as possible among teachers, parents and others Johnson's "Education by Plays and Games" and the other books, pamphlets and articles. The importance of carrying on a campaign of education cannot be too strongly urged.

Send out a circular to teachers, parents, ministers and others. This should also appear in the newspapers of the country. We quote that sent to the people of Ulster County:

"Dear Sir or Madam: A committee representing the Country School Athletic League of Ulster County has fixed the date for its next Field Day and Play Picnic. This date is Saturday, June 13th. Should the weather prove unfavorable, the meet will be postponed one week to June 20th. Notification of postponement is to be made by telephone.

"Since one of the objects of this league is to promote health and vigor of mind and body, and since it recognizes organized play as a vital factor in securing these ends, the committee has planned to make plays and games one of the prominent features of the Field Day program.



"Every teacher is urged to have the children come prepared to play at least one game. Among competitive games, captain ball, prisoner's base, Robber Barons, and relay races are recommended. These games may be played by opposing teams of say eight members or more each. They are described in one or more of the books named in the list which accompanies this circular.

#### OTHER GOOD GAMES

"It is not desirable that all the plays be of a competitive nature. There are many invigorating games in which the team element does not enter, and some of these are especially adapted to the younger children. Common examples are fish-swim, hare-in-the-patch, cat-and-mouse, three-deep, last-pair-pass, duck-on-the-rock, statues or steps.

"The plays and games will be open to both boys and girls, and it is hoped that all will be encouraged to take an active part.

#### ATHLETIC EVENTS

"Of course, in addition to plays and games, there will be many stirring athletic events. Some of these are open only to girls, as follows:

"Potato race, short distance relay races, baseball throwing.

"A unique feature of the program will be a series of interesting events open to adults not connected with schools, as follows:

"Tug of war; 12-pound shot put; obstacle race; sack race. Try to get up local teams or participants for these events and notify the central committee before June 1st who may be expected.

"Boys who are properly qualified, *i. e.*, those who have earned their buttons in the athletic badge contest (see below), may enter field day events as provided in the following blank. Winners will be awarded pennants which are to be placed as trophies in their respective schools.



## ENTRANCE BLANK

Annual Field Day and Play Picnic of the Country Schools of  
Ulster Co., N. Y.

School.....Pupil's Name.....

Pupil's age last Sept. 1st.....yrs.....mos.....days.....

Pupil's present weight\*.....

Check in This Column	80-Lb. Class (80 Lbs. or Less)	Check in This Column	95-Lb. Class (Not to Exceed 95 Lbs.)
	50 yard dash		60 yard dash
	Running broad jump		Running high jump
	360 yard relay race		440 yard relay race
	115 lb. class (not to exceed 115 lbs.)		All over 115 lb. class
	70 yard dash		100 yard dash
	8 lb. shot put		220 yard dash
	Running broad jump		12 lb. shot put
	880 yard relay race		Running high jump
			880 yard relay race

I also certify that this pupil's average in both scholarship  
and deportment is passing for the last quarter, or since Easter.

Date of filing this blank....., 19....

....., Principal.

Check each event in which pupil wishes to enter. No pupil  
may enter in any class if his weight is in excess of the weight  
given for that class. ALL BLANKS MUST BE IN BY  
JUNE 1st.

## AWARD OF BADGES

"The awarding of badges for those who have succeeded in  
the athletic badge competition will be an important feature of  
field day. Each community should have its athletic badge  
competition prior to field day. Choose the afternoon on  
which you wish to have this contest and, on notifying the  
central committee, a representative of this committee will be  
sent to the school or club at the appointed time and help the  
teacher take the records.

"Each pupil who attains the standards for any class men-  
tioned on the blank, *e. g.*, boys under 13, will receive a button

\*Pupil should be weighed in the light clothing in which he is to com-  
pete. Boys may run barefoot.

on field day. Please note again that unless he is entitled to this button he cannot enter the field day championship events.

"We enclose a printed program which will give you some idea of the activities of the day. It will also be a guide for your preparation and the preparation of the children in whom you are interested for field day.

"Sincerely yours,"

(Signed).....

Information in regard to badges and rules for badge contests may be secured from the Playground and Recreation Association of America, 1 Madison Avenue, New York City.

For the day itself the most careful and detailed plans and preparation should be made. Committees with efficient chairmen should be appointed for such matters as the reception of visitors, seats, toilets, drinking water, day nursery, apparatus and games, printing, refereeing games, timekeepers, etc. Quoting again from Dr. Scudder's suggestions:

- a. Provide for checking clothing, lunches and other packages.
- b. Plan what to do for the crowd in case a thunder-storm comes up.
- c. Provide ample toilet accommodations for both sexes.
- d. Provide for plenty of drinking water. This will require especially careful planning. There should be an abundance of drinking cups.
- e. Provide seats. The best way to do this is to get thick boards from the lumber yard and extend them over boxes (berry crates are admirable for this purpose). Let these improvised benches inclose each play area, thus making them serve the double purpose of accommodating people who wish to sit down and of keeping the crowds from surging upon the places where children are playing.
- f. Secure a few tents or booths. Let a large tent serve as a crèche or day nursery furnished with cots, kindergarten tables, and occupations for very little children. Let there be a generous sandpile outside. The other tents may be used for refreshments, for, although lunches are brought, there is a ready sale for sandwiches, frankfurters, ice cream, soft drinks. Let the "concessionaires" who sell articles in these tents pay a small per cent on the receipts for the privilege, or, better, let them have the privilege free of cost. School societies or church societies may well be allowed to have tents or booths on the ground that day and sell refreshments.

A tent may be fitted up for the display of games for school and home, showing inexpensive equipments, and by charts,

photographs and other exhibits showing how an interesting program may be organized for passing an evening without dancing or card playing, whether in home, day school or Sunday school, or place of public meeting.

A tent may also be designated for exhibiting charts, books, pictures, paraphernalia, showing the organization and workings of boys' clubs, such as the Knights of King Arthur, men's clubs, women's clubs, in fact, any organization that would tend to promote health, intelligence and happiness; for one purpose of this great day is to suggest, stimulate and give immediate and practical aid in all possible directions to all people.

Some may want to set aside a tent for showing exhibits of home-made bread and cake, of home-made candy, of needle-work and of home-grown flowers or vegetables. Prizes might be awarded not for the best, but to all who have attained a certain standard of excellence in producing the article exhibited. Those who would like to investigate these matters further are invited to correspond with the author, who is ready to submit score-cards and make other suggestions. Some children might wish to exhibit poultry of their own raising. If so, give them a chance to do it.

g. Prepare a kit of tools, hammers, nails, tacks, screws, screw eyes and hooks, saw, mallet, axe, twine, stout cord, odds and ends of ropes, in short, anything and everything that you think may be needed by the exigencies of the day. A marking brush and ink may come handy for putting up notices. No telling what may happen or what needs may spring up. The managers should be prepared for everything. "Semper Paratus" is a good motto.

h. Engage two or three men and a horse and wagon for the day. They will be needed.

i. Have the line and apparatus for marking out courts or indicating division lines in good order. Thus a barrel of dry lime with a dry tennis marker and a half-barrel of liquid lime with a "wet marker" such as the Duplex Tennis Marker or the Columbia Tennis Marker should be at hand.

j. Arrange as rich and varied a program of plays and games as possible. Here are some of the apparatus games that may be provided, and, by the way, it is entirely feasible to transport this material from one place to another and institute a Field Day and Play Picnic in any community or section at short notice. It is by no means necessary to have finely appointed athletic grounds or closely cropped lawns; any fairly level field from which the grass or hay has been cut and which borders a fairly good country road will do.

## GAMES AND ACTIVITIES

The games are given in alphabetic order and not necessarily in the order of their importance.

Archery	Croquet	Tennis
Badminton	Diabolo	Tether Ball or
Baseball	Indoor Baseball	Tether Tennis
Bean Bags or	Lawn Bowls	Volley Ball
Cat Bags	Playground Ball	Hockey, or Shinny
Clock Golf	Quoits	

Additional games which adults and children may play together follow. (The first seven of these are good for large numbers of people)

*Forty Ways of Getting There	°Cross Tag
*Bird's Nest (called also Hound and Rabbit)	°Hindu Tag
Dangerous Neighbor	°Nose and Toe Tag
Black and White	Ankle Tag
†Crows and Cranes	Couple Tag
*Last Couple Out	Partner Tag
*Circle Catch Ball	Drop the Handkerchief
°Snake in the Grass	Farmer in the Dell
°Pom Pom Pullaway	Plunder or Cow Rustling (called also Stealing Sticks or Flags)

Games for a smaller number of people:

*°Duck on a Rock	†Old Sow
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Games for a limited number of players at a time. (In these it is better to have only adults or only children competing in the same game.)

Dodge Ball	†Centipede Race (for men or boys)
*Newcomb	*Clothespin Race (women)
*°Horseshoes	†Elopement Race (for men and women in couples)
°Tug of War (men or boys)	
†Pillow Fight (men or boys)	

If a stream of water, pond or lake is near, provision may be made for rowing, swimming, wading, sailing toy boats, and fishing.

Apparatus such as giant strides, swings, see-saws, teeter

\*For description see *Play Day in Rural Schools*, Circular 118, Extension Service, College of Agriculture, University of Wisconsin. \$.05.

†Games for the country, *Rural Life Circular No. 1*, School of Agriculture, Pennsylvania State College. \$.10.

°*Twelve Good Games*, No. 168, Playground and Recreation Association of America, 1 Madison Avenue, New York. \$.10.

Other books might well be mentioned. These enumerated may be secured at little cost.



ladders, horizontal bars, climbing ropes or poles, self-propelled merry-go-rounds and circle bars may be provided if funds permit. Also, a piece of apparatus known as the playground slide which is sure to be exceedingly popular and in continual use. It should be emphasized here that all games and all apparatus prepared for a play picnic should be of a kind which requires active effort on the part of the children. A merry-go-round, for instance, propelled by machinery, would be entirely out of place. The purpose of the day is to have active play and participation in stirring occupations, not mere amusement. Guard against anything which tends to make a Coney Island of the day.

k. Let the field events be planned and carried out by those who have had experience and are expert in this kind of work. Call on the county secretaries of the Y. M. C. A. for help in this particular.

l. The singing of patriotic songs is appropriate, as are the flag drills and flag salutes.

Perhaps some will wish to have the raising and lowering of the flag attended by some simple ceremony for the purpose of inculcating respect and reverence for the national emblem. This beautiful practice has already been adopted in many schools and was doubtless suggested by the custom of our soldiers and sailors. Thus, at army posts and on warships soldiers and marines present arms when the flag is being raised or lowered; officers not on duty, and civilians, uncover their heads while the band plays "America" at the raising and "The Star-Spangled Banner" at the lowering of the flag. The flag is not allowed to touch the ground or floor, but is respectfully received into someone's arms.

m. Let everything be done in the most informal and unprofessional way. Avoid hiring brass bands or introducing clap-trap devices for amusements. Let the occasion be simply a gathering of the clans for a joyous day of play in the open air.

n. For each game have two or more leaders who shall superintend it, care for the apparatus, teach beginners, act as referee. It is absolutely essential that a large squad of helpers be trained for the work of the day. Herein lies the success of a day like this. There should be one or more general supervisors, too, to whom the children may go and inquire "What can I do next?" and receive a prompt reply.

It may not be well to have the annual field day of a county held always in the same place. Let it move to different parts of the country, wherever there is prospect of its being well taken care of by those of the immediate vicinity.

The purposes of the day are shown in the following program:



SECOND ANNUAL FIELD DAY AND PLAY PICNIC OF THE COUNTRY  
SCHOOLS OF ULSTER COUNTY, NEW YORK, ON THE STATE  
NORMAL SCHOOL GROUNDS, NEW PALTZ, NEW YORK,  
JUNE 8, 1907

All games and events, except the Field Day Championship Events, are open to every child, city children excepted. No registration or previous notice is needed. Each child should feel that this field day is instituted for his or her special benefit. All should take part in as many games and other open events as they can without injuring themselves.

The Country School Athletic League emphasizes the value of play. It holds that properly supervised play is one of the important concerns of every household, of every school and of every community. Play makes for health and contentment; it aids in the development of a wholesome social spirit, and of a more kindly community life; it stirs the mind to keen activity and trains the individual to take the initiative, to act promptly and energetically and to cooperate for the good of all. To bring many of our country communities into pleasant social contact and to give our people, young and old, opportunity to participate in time-honored sports and amusements, to learn new and inspiring games and to become acquainted with good, practicable methods of physical training, is the purpose of our field day.

THE ASSEMBLY (10:30 A.M.)

Flag-raising, with marching, flag salute, and patriotic songs.  
"My Country, 'Tis of Thee."

Flag Salute: "We give our heads and our hearts to God  
and our country; one language; one flag."

"Red, White and Blue."

May-pole dances by different schools.

GROUP I (11 A.M.)

1. North campus

- (a) Kindergarten children: 1. Honey pot and other games. (2) Folk dances.

All little children are invited to take part in these games.

Assistants will be at hand to teach the beginners.

- (b) 12-pound shot put. All over 115-pound class.

2. Tennis court

Captain ball. (Easily learned, watch it.)

3. South campus

- (a) Running high jump. Adults.

(b) Running broad jump. 115-pound class.

4. Upper road

- (a) 50-yard dash. 80-pound class. Trials.

(b) 60-yard dash. 95-pound class. Trials.

## GROUP II (11:30 A.M.)

1. North campus
  - (a) Primary children: Singing games, "Open Wide the Garden Gate," "The Cuckoo"
  - (b) 12-pound shot put. Adults
2. Tennis court—Potato race, for girls only
  - (a) Girls under 10
  - (b) Girls over 10. (Schools may challenge one another)
3. South campus
  - (a) Running broad jump. 80-pound class
  - (b) Running high jump. 95-pound class
4. Upper road
  - (a) 70-yard dash. 115-pound class. Trials
  - (b) 100-yard dash. All over 115-pound class. Trials
5. Lower road—Potato-spearing race on horseback. Open to all riders

## INTERMISSION

Lunch. Opportunity for rowing on the river

At 1 P.M., Military Drill—Knights of King Arthur

At 1:15 P.M., demonstration in singing games and folk dances by Normal seniors

## GROUP III (1:30 P.M.)

1. North campus
  - (a) Prisoner's base. Match game between Butterville and Ohioville schools. Other schools may challenge one another. Two halves of ten minutes each will be played
2. Tennis courts
  - (a) Primary children. (1) Here we come gathering boughs of May. (2) Three deep. (3) Miscellaneous games by the younger children of visiting schools
3. South campus
  - (a) Baseball throwing (girls)
4. Lower road
  - (a) Tug of war (adults)
5. Upper road
  - (a) 50-yard dash. 80-pound class. Finals
  - (b) 60-yard dash. 90-pound class. Finals
  - (c) 220-yard dash. All over 115-pound class

## GROUP IV (2 P.M.)

1. North campus
  - (a) Games for little children: 1. London Bridge. 2. The jolly miller. 3. Fishes swim

2. Tennis court—Flag relay races for girls of the 7th and 8th grades of all schools
3. South campus—Running broad jump. Adults
4. Upper road
  - (a) 70-yard dash. 115-pound class. Finals
  - (b) 100-yard dash. All over 115-pound class. Finals

#### GROUP V (2:30 P.M.)

1. North campus
  - (a) Prisoner's base. Match game between Highland and New Paltz girls. Two halves of ten minutes each.
  - (b) 8-pound shot put. 115-pound class
2. Tennis court
  - (a) Basket-ball relay races. 5th and 6th grade girls
  - (b) Relay races by teams from visiting schools
3. South campus—Running high jump. All over 115-pound class
4. Upper road—100-yard dash. Adults

#### GROUP VI (3 P.M.)

1. North campus—Miscellaneous games open to all: Volley-ball, tether-ball, badminton, playground ball, quoits, ring toss, archery
2. Lower road
  - (a) 360-yard relay race, 4 boys on a team, 80-pound class
  - (b) 440-yard relay race, 4 boys on a team, 95-pound class
  - (c) 880-yard relay race, 4 boys on a team, 115-pound class
  - (d) 880-yard relay race, 4 boys on a team, all over 115-pound class

#### GROUP VII (3:45 P.M.)

1. Lower road
  - (a) Bicycle race. Boys
  - (b) Bicycle race. Girls
2. Tennis court—Obstacle race.

The program will be interspersed by folk dances, given by groups of boys and girls in costume, wandering as bands of merrymakers about the grounds. If time permits, impromptu games of baseball will be arranged. Singing may be effectively used as a part of the program.

Athletic badges and banners will be awarded after the obstacle race.

Winners will assemble at the tennis court for this purpose.

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Note.—Further suggestions for play days in rural schools are to be found in *Circular 118—Play Days in Rural Schools*, issued by the Extension Service of the College of Agriculture, the University of Wisconsin.

## CHAPTER FIVE

### The Rural Community Center

#### *Coming Together as Neighbors*

The spirit of neighborliness best finds expression and opportunity for growth when neighbors come together. Through channels which already exist or in connection with some definite reason for coming together, which, possibly, may be an economic one, it should be possible gradually to develop a recreational program. For example, a community has a Grange with fortnightly meetings at which topics of interest along agricultural and economic lines are discussed. Since the farmer's wife and his older children are members with him and privileged to attend the meetings, the occasion for a neighborliness gathering is set. The leader may readily suggest games and other activities in which the farmer and his family may participate. Meetings of the Farm Bureau offer similar opportunity for social relaxation.

#### MEETING PLACES

Every rural community should have some place where neighbors can come together. This meeting-place may be provided through the facilities offered by the school, the church, the library, the town hall, the grange or the Farm Bureau. The English custom of keeping the green in the center of the village where people congregate after the day's work is done for dancing and play is one which is in vogue in a number of American villages, the green serving as the center of social enjoyment as well as a beauty spot. It may be feasible in towns where there is an interest in drama and pageantry to construct an open-air theater at one side of the green. A bank thirty or forty feet long, fifteen feet wide and three feet high, with clipped hedges at the back and sides and lighted with colored lanterns, would serve as an attractive stage. Volunteer labor should provide the facilities for the stage. Its presence near the center of the community would be a continual reminder of the pleasure to be found in expressive art.

## *The School as a Community Center*

The social center idea—the outgrowth of the thought of common interests which will bring people together as neighbors—does not necessarily demand a new building, but usually suggests a centrally-located meeting-place. This in many cases may be the school building, and there is a feeling on the part of a large number of people that in many communities the school is the logical community center.

The Cooperative League of Virginia uses the rural schools not only as social centers where recreational and social activities are conducted, but as meeting-places where all the people of the district come together to discuss good roads, better schools and all the various problems which are of mutual interest. Great emphasis, however, should be laid on the recreational features and, if the center is developed in the consolidated school or the township school of some size, there is usually an assembly room large enough for community singing, open discussions, play and entertainments of various kinds.

There should be in rural districts a greater appreciation of the fact that the people own the schools and that their utilization as community centers should become a business of local government. Within the past few years has come considerable legislation making possible the use of school facilities for social and recreational purposes at the request of a responsible group of citizens. Among the states which have passed such legislation are:

California  
Delaware  
District of Columbia  
Idaho  
Illinois  
Indiana  
Iowa  
Kentucky  
Maryland  
Massachusetts  
Michigan  
Minnesota

Missouri  
Nebraska  
New Hampshire  
New Jersey  
New York  
Ohio  
Oklahoma  
Oregon  
Pennsylvania  
Utah  
Washington  
Wisconsin

In addition, communities in Virginia, West Virginia and Texas are opening their schools as social centers without formal legislation. In Connecticut and Rhode Island school boards are giving permission, without legislation, for the use of school property for recreational purposes.



## *Community Work Through the Schools*

Many hundreds of rural schools are doing excellent work in providing social and recreational activities for the entire community. As one instance, from Nance County, Nebraska, comes the report that within a month 70 districts have held 72 socials for the entire community. All of the rural schools in the county celebrate in February an annual Patrons Day, with joint district spelling and ciphering contests and field meets. This is typical of the work which is being done by rural schools in many communities.

## *The Church as a Community Center*

The church alone cannot meet all the needs, but, as a community agency, it must assume its responsibility for providing for the recreational and social life of the people in rural districts. One of the most interesting stories of the revivifying of a country church through recreation is told by Richard Morse in his book *Fear God in Your Own Community*. Mr. Morse tells how the difficulties of indifference, rowdyism and the bad influences of the saloon were met by persistent effort on the part of a country church to give the young people a kind of social life which best filled their need.

## *What One Young Minister Accomplished*

A young minister was once sent straight from the seminary to a church in a village situated six miles from the nearest railroad or trolley. The problem that confronted him was one almost identical with that which confronts hundreds of country ministers each year. But his attack was different. First he organized a singing school, bringing the young people to the church building once during the week. From this developed a boys' quartette, several soloists and a good chorus. The enlarged choir and improvement in the quality of the music rendered increased the church attendance remarkably and real progress among all the members started. A series of socials was planned and held in the different homes of the neighborhood, and a girls' sewing circle and an athletic club of boys followed. Next a home-coming picnic was instituted as an annual affair, and a series of extension lectures proved a source of great stimulation to a new spirit. The young minister has since admitted that the secret of his success in starting this nearly extinct church on a new lease of life was the fact that his first contact was with the younger members.

## *All Church Organizations May Share*

All existing organizations in a church should be utilized in promoting social life. A girls' Sunday school class may readily be organized into a social club without detracting from its major purpose. A boys' class may be organized into an athletic club to meet on one afternoon of the week, and will thereby gain in interest. "The loyalty of the boy and girl to the church often begins when they discover that the church really understands their natural social cravings and is doing something sensible to meet them."

A Men's Bible Class may initiate an athletic program and its members be of service in supervising the games of younger boys in the community. The Big Brother idea—that of having an older man assume special responsibility for a younger boy—may also be used to further all sorts of activities for the younger club members. A "sport day" in a small community in the East was entirely planned and carried out by the Men's Bible Class; a church in a small community in Pennsylvania has motion-picture shows twice a week in its auditorium. It was stated at the 1920 conference of the American Country Life Association that the majority of the rural churches in West Virginia have boys' and girls' clubs.

The monthly socials of the young people's club should be models of their kind, with every moment of the program filled with some live activity. Similarly, if the mothers of the community are to be leaders in the social program, they must be attracted to the church by things which are of definite interest to them, such as a light, sunny, well-furnished kitchen where refreshments may be prepared and recipes exchanged. If the Sunday school is to take the lead, let its annual picnic be the most enjoyable affair of the year. In one community the annual field day for the church people follows the Thanksgiving sermon. An evening of games for adults will bring the people of the church and often the entire district together in a way which has never been attempted through any other source.

## *The Church Building*

Not every country church building is adapted for social affairs. In a great many cases, however, a few adaptations will provide enough space and add sufficiently to the general attractiveness of the building to make the socials possible. A group of women aroused to the possibilities for sociability can soon make the most ancient church interior attractive and hospitable. In some cases architectural changes will be neces-

sary, and for the development of a social program which is to be far-reaching a parish house is sometimes necessary.

In *The Little Town*, Mr. Harlan Paul Douglass tells of a church in Montana with a community parish house open to all residents of the town, managed by a board of representative directors. It offers a wide range of community features—reading-room, game room, rest and comfort rooms for country people; also a gymnasium and baths available under proper regulation for men, women and children. Boys' athletics, the various activities of voluntary clubs and community amusement and educational features are carried on. Thus in a frontier community the best modern possibilities of the church are being utilized almost from the start. A farmers' institute and a business men's banquet were held in connection with the dedication of the community house.

In his book, *The New Country Church Building*, Mr. Edmund S. de Brunner suggests a plan to meet the social needs of a small community where the residents have few or no social opportunities. This plan includes having in the country parsonage rooms which are suitable for social purposes. To hold the gatherings in the manse gives to the community the benefit of coming into relation with the best type of home life, and experience has proved that the home atmosphere has added to the informality which should characterize such neighborhood socials. The parish house or home, even when under the control of one church, should be as community-wide as possible, admitting Catholic and Protestant to its affairs.

### *Rural Community Buildings*

Many rural communities have a community building serving as the recreation center for the community and housing local organizations as well as providing community rest rooms and facilities for recreation.\* Such buildings, in a number of instances, are taking the form of memorials for the men who lost their lives in the Great War, and in some states, through legislation, the community, town or district is authorized to erect and operate community houses.

The account of the way in which the people of a small southern community secured a center tells a story of their real interest. When the get-together spirit of war days reached the little community of Park Road, North Carolina, it was discovered that women who had lived next door to each

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\*In *Bulletin No. 825* of the United States Department of Agriculture a number of rural community houses are described. A more recent publication, *Farmers' Bulletin No. 1173*, contains plans and practical details regarding the construction of such buildings. Copies of these bulletins may be secured from the Government Printing Office, Washington, D. C.

other for years had to be introduced. There was no church, no school, no common meeting-place of any kind, and the next town was four miles away. A visitor to Park Road today would find the community grounds an interesting sight. Trees and shrubbery are neatly trimmed and a large rock pile and mass of timber await the beginning of operations.

The Home Demonstration Club, meeting at the homes of the members, had taken the first step in arousing a community interest, and it had started a building fund with fifty dollars earned at a county fair. When the club went a step farther and asked, "How can we secure a house large enough for the *whole* community?" the donation of a lot by a generous citizen of a neighboring town and a financial campaign resulting in \$1,000 in cash gave the necessary start.

The new community house which was the outgrowth of the community impulse is a frame structure sixty-six by thirty feet, with a porch twelve feet wide extending the length of the front. The foundation is of old field stone. The main floor has an assembly room with a large fireplace and a good-sized stage; there are also the necessary kitchen and two large committee rooms. An athletic field is to be laid out at the rear of the building. Not a dollar is being expended for labor, for there is an expert for every detail of the project in the community. There is also community spirit.

This small country town has achieved for itself not only a building where the citizens are free to gather, but it has acquired, through the accomplishment of its erection, a feeling of doing things together and has tasted the fun of working together. In other words, the citizens have created a social center as much in themselves as in the new house.

In Brimfield, Illinois, a \$30,000 community building has been erected. The greater part of the stock in this building has been taken by the farmers in the outlying districts, each share of stock costing \$25. The main feature of the building is the community theater, but by a clever arrangement of floor space there is provided room for dancing, basket-ball, games, gymnasium, roller skating rink, a banquet-room, parlor, reception-rooms and committee-rooms.

### *The Library as a Social Center*

More and more libraries are coming to serve as community centers. Story hours have for years been conducted by many libraries; clubs for boys and girls under the leadership of libraries are no longer a novel feature. Lectures are frequently given in library assembly halls. Gradually recreational features have come in many communities to be added to the program; game hours, socials and educational moving



pictures now form a part of the program in a number of libraries.

The experience of the Brimfield, Massachusetts, library is one which acts as a suggestion for other small communities. The factors here were a community needing a center of neighborliness, a library and a librarian with an appreciation of the need. The combination of these three elements has resulted in the use of the library for a social center where social meetings of all kinds have been held and community hospitality has centered.

The sociability which has been so splendid a feature has been due to a great degree to the appearance and atmosphere of the room. There is a large, open fireplace which gives warmth and cheer on cold days and nights. The covers have all been removed from the books and bright-colored bindings enliven the walls. The librarian is always ready to answer questions and to explain things of particular interest, thus adding to the spirit of friendliness which makes the library the center it is. The Brimfield library extends its privileges to the summer boarders and to any person in town, and allows people to take out as many books as they wish at one time. They may also take books directly from the shelves in making their selection. In order that the whole community may benefit by the library, delivery is arranged for outlying districts through the help of schoolboys, through stages and through the kindness of residents who distribute books from their homes in the outlying towns.

Because of its use as a meeting place for the community, this library was selected in 1915 by the United States Department of Agriculture, co-operating with the Massachusetts Agricultural College, as a center for a three-months' demonstration of improved housekeeping methods. Out of the conferences held in connection with this demonstration a Homemaking Group was formed by the women and, through this group, rural district nursing has been established, hot school lunches started and classes in basketry and community canning organized. Red Cross work was first considered at one of the meetings by this group, and many subjects are studied and discussed by them before the library hearthstone.

Farmers come to the library to hear talks on such subjects as home mixing of fertilizers and co-operative buying of chemical ingredients. As a result of these meetings, the Brimfield Co-operative Exchange, a buying and selling association, has been organized among the farmers. Exhibitions of home products are also held in the library.

The library cooperates with organizations in the town, helping them in their programs and assisting in their study.



It also purchases books on education for teachers and gives them special privileges in using the books in the school. It offers its hospitality for meetings of any groups who care to use it and is a center for study groups of all kinds.

Traveling libraries containing many interesting and educational pictures have been sent to the library by the Woman's Educational Association, and as a result of these exhibitions study circles have been formed which spend many delightful evenings studying books and pictures on foreign countries. A picture fund has been started and with the money many fine pictures have been purchased, as well as a collection of photographs of Brimfield, its homes and activities. Many of these pictures adorn the walls of the library, and near them is a case containing personal relics, mementoes and belongings of the Brimfield men of long ago, scrap-books containing biographical sketches of prominent Brimfield citizens, accounts of their work and other articles of historical interest. Thus Brimfield's present is linked up with her past!

### *Other Meeting Places*

The school, the church, the grange hall, the library, the community building, all serve as community centers, but they are not the only meeting places for people in rural districts. There may be an abandoned church or town hall which, with few changes, may easily be adapted for use as a recreation center. Converted barns have, in some instances, served as centers.

The story is told of a community thirteen miles from the nearest railroad station which organized a Community Welfare Association, to which every member of the community over fourteen years of age was eligible. The membership dues in the Association were one dollar a year. The Association became incorporated and shortly afterward purchased the country hotel. Extra funds were easily raised for equipping the hotel, and in a short time provision was made for headquarters in the building for all the churches and local organizations and for reading and game rooms. A free library was established. Adequate supervision of the house was secured by having the high school principal and his family occupy the second story. The old barn belonging to the hotel was rebuilt and over its door may be read in large letters "Community Hall." This contains a large dining-room and kitchen on the top floor, while the main floor is used as a gymnasium auditorium. This town now possesses a rallying point and a channel of expression for all the phases of community life.

The interesting suggestion is made by Mr. Marshall E. Vaughn, of Berea, Ky., in *Homelands*, that the country store offers one of the best community centers available in rural districts. "I firmly believe," says Mr. Vaughn, "that through the doors of a cooperative country store country life leaders can have a freer and more abundant entrance into the life of the community than through any other channel." He tells of one store which does a business of over \$100,000 a year, but by a system of having the officers chosen from the shareholders it insures safe business methods and invests the town with business and civic leaders from the rank and file.

A second experiment along this line is a missionary proposition in connection with the school and community center. It is an exchange center, where buying and selling is carried on, with the library and reading feature emphasized. "In order to develop the country store to its highest possibilities there should be only one to the community and it should belong to everyone in the community, the directors being chosen from the community at large, with a view to promoting the community welfare as well as business enterprise. The store must have a light, comfortable directors' room, which will become the public room of the community at all times when not in use by the board. There must be books, periodicals and daily papers on the tables. The leading farm journals must be read and studied by the management. This room will naturally become the headquarters of the county agent when he is in town, as well as the natural center for the Farm Bureau."

### *Starting a Center*

The question of a meeting place is subservient to that of effecting a responsible, permanent organization. As Dr. Gulick has said, "It is not recreation and places to do things that is needed as much as it is home ties and friendship. . . . It is hopelessly inadequate merely to establish playgrounds, parks, singing, rinks and dance halls. We must create social groups that will carry the new social spirit." There must, too, be definite leadership. The principal of the school, the minister or any other natural leader of the town must be continually on the alert to organize social groups. The committees working with him must be continually aware of their responsibility in keeping the community interested.

A parent-teachers' association is often a good point of contact. The parents and teachers may make the community aware of the lack of a common enterprise of interest alike to the young people attending school and the older residents.

A recreational program may be decided upon as the fundamental need, and there will immediately follow a demand for some sort of organization to put on the first "community party". The thing is then begun, and it is more than likely that if the committee in charge of such a social function makes of it a real success, it will be named as a permanent committee to initiate others. From this beginning more committees will grow, and in time there will be a demand for a definite association with officers. Membership dues may be decided upon as the best means of financial support.

It may be that a Neighborhood Improvement Association will start or itself develop into a Community Center Association. Improvement associations were formed in several country towns in a Middle-Western state for the purpose of improving the roads. This activity aroused interest in the women of these towns who were anxious to have the appearance of the houses and front yards equal the appearance of the new road. The community's thought had become centralized, and it is not surprising that a town association, with more varied activities, grew out of this effort at improvement.

State universities and agricultural colleges have often been instrumental in establishing centers for agricultural meetings and exhibits. This has served as another means of drawing people together for a definite purpose—the agricultural interest is the most fundamental and natural one for the majority of country residents. The normal colleges are taking up the work of developing community sociability more and more. The new program of several church denominations include the encouraging of community houses and centers.

## COMMUNITY CENTER PROGRAMS AND ACTIVITIES

Many and varied are the activities which may be developed in connection with a community center and with the community-wide recreation program which should radiate from the center.\*

*Program for a School Center.* The following program for a social games evening for adults is suggested for use in a rural schoolroom in which the seats are stationary; where there is only a small space between the front seats and the blackboards or the rear seats and the door, and there is no piano or other music. The only equipment needed can be brought from homes.

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\*Some suggested activities and programs are to be found in *The Community Center*, by L. J. Hanifan; in *Public Programs*, compiled by Alfred Arvold, of the North Dakota Agricultural College, Fargo, North Dakota, and in *Community Center Activities*, by Clarence A. Perry.

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| 1. Receiving line  | tations, etc.  |
| 2. Searching for a Quar-<br>ter (if desired sub-<br>stitute: Yes and No) | 9. Line Stunts   |
| 3. Crossing the Lake   | 10. Keep Ball  |
| 4. Parcel Post   | 11. Tossing and Passing<br>Relays  |
| 5. Driving Piggy to Mar-<br>ket  | 12. Refreshments   |
| 6. Snatch the Handkerchief   | 13. Potato Race  |
| 7. Singing   | 14. Stunts: "Community<br>Sneeze," "John<br>Brown's Baby" or<br>"Story of Harry" |
| 8. Program: Speaker, cur-<br>rent events, play, reci-                    | 15. "Good Night Ladies"  |
- (For descriptions of these games see Appendix C.)

### *Moving Pictures*

The fascination of moving pictures is not to be denied those living in the country or small town, and the community center is often the logical place to offer them. The best exchanges will gladly supply released lists, giving titles of productions, and will make quotations. The films of the regular commercial concern of good standing will be found to cover pretty completely the field of entertainment, travel and literature. The National Board of Review of Motion Pictures, 70 Fifth Avenue, New York City, has reports and lists of censored films which are sent out. Such films as *The Tale of Two Cities*, *Man Without a Country*, *Evangeline*, *Prince and the Pauper* and *Oliver Twist* make a wide appeal. There are, too, many instructive pictures on phases of agricultural subjects, the names of which may be obtained from the exchange or from the state or agricultural college.

In a list prepared by the Recreation Department of the Russell Sage Foundation, the following sources of supply are given for non-theatrical motion picture films or for information regarding the securing of films. In issuing the list the Russell Sage Foundation assumes no responsibility for the agencies listed.

*Community Motion Picture Bureau*, 46 West 24th Street, New York City, offers to schools, churches, clubs, community centers and similar organizations a motion-picture service which includes the selection, distribution and exhibition of appropriate films for different occasions.

*National Committee for Better Films* of the National Board of Review of Motion Pictures, 70 Fifth Avenue, New York City, reviews through committees of volunteers practically all dramatic pictures shown to the American people. It issues regular and occasional lists at a nominal charge and seeks to serve all organizations specializing in family and children's



entertainment or education. It refers inquirers to the film companies or organization supplying the films desired.

*National Motion Picture League*, 381 Fourth Avenue, New York City, reviews the films of the producing companies and lists its selections of family and instructional films.

*International Church Film Corporation*, Flatiron Building, New York City, produces and purchases films to supply churches with suitable religious, educational and entertainment pictures.

*Bureau of Pictures, American Red Cross*, 220 West 42nd Street, New York City, is extending its service to include educational, scenic and industrial films. The rental charge varies from one to three dollars a reel for each day the films are in use.

*Division of Education of the Universal Film Mfg. Co.*, 1600 Broadway, New York City, distributes selected and carefully edited photoplays and comedies to community groups.

*Carter Cinema Company*, 220 West 42nd Street, New York City, produces and distributes educational motion pictures and reviews films released by the large producing companies.

*Industrial and Pictorial Films* of educational value are obtainable from many large corporations engaged in various industries. A list of such films has been compiled in booklet form by the Educational Department of Henry Disston & Sons, Inc., Philadelphia, Pa.

### *Open Forums*

Open forums are another interest which will prove popular as a community center activity. As a means for giving the people of the country districts an opportunity to express their opinions on local problems, such gatherings at schoolhouses and other centers are invaluable for bringing about points of contact for unified thinking and acting. The discussion should be informal and participated in by a great number of people. Subjects may deal with home life, farm life or matters of general community interest. For example, "How to Improve Production in Our Community," "Why I Like the Country."

Other topics suggested by Mr. L. J. Hanifan in his book, "The Community Center," are as follows:

Subjects of general interest:

1. Value of Neighborhood Entertainments
2. Kind of Wastes in the Farm and in the Home, and How to Avoid
3. How to Increase the Physical Beauties of Our Community



4. Modern Conveniences on the Farm
5. What Every Taxpayer Should Know About Local Government
6. How to Use the State Free Traveling Library
7. Women's Clubs in the Country

Subjects: (for mothers' meetings)

Care of Infants  
 Saving Steps and Motions in the House  
 Hygiene of the House  
 The Garden for the Table  
 Household Decoration  
 Conveniences Which I Need in the Kitchen  
 How to Install Running Water in the Country Home (by a citizen)  
 Use of Kitchen *versus* Use of Parlor

Subjects: (on the advantages of farm life)

The Farmer His Own Boss  
 How to Make Living in the Country Enjoyable  
 Some of the Beauties of Country Life  
 Improvement of the Country Home  
 How to Spend the Leisure Hours  
 How to Make Better Use of the Telephone, the Parcel Post and the Mail

### *Debates*

The debate may be most easily developed by the older school-children, and yet there is no doubt concerning its use for older people as well. There is perhaps no better method for cultivating a tolerance for others' opinions. Like the open forum, it will give people something besides the weather for conversation. Those taking part will read for information, and it will be profitable to discover how few or how many books or magazines there are available in the community.

There should be not more than three speakers on each side of the question. The plan of giving ten minutes to each of the debaters for discussion should be readily adhered to. For the summing up and closing of the debate from three to five minutes should be allowed for the speaker on the affirmative. Three judges are necessary. Two neighboring schools or communities may challenge each other. Subjects may be chosen from some community situation or from current events and the help of the local school principal should be enlisted for the selection of the subject. Among other topics, the following may be discussed:

Resolved:

- That the schools of the township should be consolidated
- That the township should employ a visiting nurse
- That the center should purchase a moving-picture machine

Resolved:

- That we work for consolidation of all the rural churches of this township
- That boys and girls and hired men should be given a half-holiday on Saturday
- That the township should employ a visiting nurse
- That we should combine and order our farm implements together

Resolved:

- That there should be an educational qualification for voting
- That the state of ——— should abolish capital punishment
- That the state of ——— should have an effective compulsory school-attendance law

### *Travel Programs*

In some country districts travel programs will be found to be the thing, because so few have traveled much or been outside their own limited districts. A travelogue illustrated with lantern slides, albums of pictures or postcard collections supplemented by the personal experience of people who have made interesting trips makes a pleasant evening for the community center. Travel games may be played. If children attend, let their school knowledge of geography play a part in the games and the naming of the pictures.

A suggested program for a travel evening taken from "The Community Center" is as follows:

1. Song, led by school choir
2. Current events
3. "Where I Spent My Vacation," by a pupil
4. "My First Visit to a Great City," by pupil or citizen
5. "Where I Would Go if I Should Follow the Stream That Runs Nearest the Schoolhouse"
6. "An Ocean Voyage," by a citizen or pupil
7. Song
8. "How to Travel by Reading Books on Travel"
9. "Nearby Places of Interest to the Traveler"
10. "Five Interesting Places in the United States"
11. Song

### *Lyceum Courses*

The state Young Men's Christian Association of Connecticut has been able by organizing six or eight communities to conduct in a number of counties a high-class lyceum course throughout the winter. Through this combination it has been possible to secure the course at about 50% of the city rate.

### *Current Events*

A current events class may be the result of the interest in world affairs aroused through debates, open forums and travel discussion. Perhaps someone in the community will be interested enough to keep a "current events bulletin" written on a large blackboard to be placed in front of the school, the community house or the postoffice. Cartoons can advantageously be clipped for the bulletin board. As a center of news and gathering place to discuss events outside the village, it is assured of success from the beginning. The person in charge should make the headlines as interesting and as accurate as possible so that it will stimulate regular newspaper reading on the part of more people. Local situations may be discussed.

### *The Library*

Where there is no library building the community center provides a central place for housing the town or country library. The library may consist of only a small collection of books contributed from the homes of the surrounding district—its value will be in the fact that they are available to everyone. It is important, however, that only the best shall be selected from contributed books. If a sufficient number of volumes to start a library cannot be secured, it is possible, as has been suggested, that one of the farmers' clubs or the woman's club will purchase a small collection to be placed at the disposal of the community at large. Some local organization, such as the Village Improvement Association, may give an entertainment, the proceeds of which will purchase a number of books to serve as the original nucleus for the library.

If however, the community intends making of the library a valuable community asset, it should communicate with the State Library Commission and secure the suggestions and help which it has to offer. If information regarding the State Library Commission is not available locally, or if there is no library commission in the state, it is suggested that communities write the American Library Association for assistance and advice. The address of the Association is 78 East Washington Street, Chicago, Ill.

In California a county library system has been worked out which gives to the people in the country the opportunity of going to the county library for all sorts of information, or of having the book sent directly to them. These books go into the mining and lumber camps and into all regions far removed from the main library. In all, twenty-six states now have county library laws, and thirty-nine have library commissions or some official body performing this function. These states see to it that the portions of their territory which cannot provide libraries for themselves are supplied with traveling libraries. Some of the more progressive libraries employ traveling librarians to go into communities, become acquainted with the people and help them determine the kind of books they want. Package libraries are made up, which may be secured by schools and other groups for debates and similar purposes.

There are now a number of book automobiles or wagons which go into rural districts, taking books directly to the people in their homes. This rural service is gradually increasing in all its phases, and many rural schools are now being supplied, not only with books, but with pictures and exhibits of various kinds.

### *"Ye Old Times"*

In his book, *The Community Center*, Mr. L. J. Hanifan suggests that the program of "Ye Old Time Schooldays" has proved to be one of the most popular for both young and old. "The pleasure of the older folk is in relating the experience of their youth, and children always like a story. The latter also gain a better appreciation of the educational advantages they enjoy. It should be primarily an old folks' program. The person in charge should take great pains to see personally as many of the older citizens as possible and give them the parts they would prefer to take. Be sure to arrange for some well-known songs. Organize the school into a chorus and have them practice the songs a week or so before the meeting."

The program suggested by Mr. Hanifan is as follows:

1. Singing familiar songs
2. "Kind of School We Had," by man of 60 years
3. "How We Kept Warm," by man of 80 years
4. "What We Got When We Were Bad Boys and Girls," by a grandmother
5. "Kind of Teacher I Had," by a citizen
6. "What I Learned When I Was a Boy," by a citizen
7. "Why I Would Rather Be a Boy Today," by a seventh-grade boy
8. Social half-hour of games, singing and refreshments



The following suggestions for an olden days' party have been successfully worked out in a rural district:

Guests are invited to appear in the garb of father and mother when they were young. They are met at the door by a child in the dress of the 80's or by Father Time in costume and are escorted to the living-room, which is decorated to represent the 1880 period with old-style photographs and stereoscope and with old songs on the piano.

Each guest is given a folder containing spaces for each day with the women for each night, according to the following program:

#### *Monday: Carriage Driving*

Provide four toy horses and carriages for a race. Number the guests and have them race in heats of four. The winner in each four then competes in the semi-finals, and these winners in the finals. The horse and wagon must be kept erect. In the finals the first three receive gold stars, as follows: Number one, three stars; number two, two stars; number three, one star. Each guest may be given a toy horse and carriage as a souvenir.

#### *Tuesday: Old-fashioned Party*

Each guest is asked to bring to the party a toy wrapped in paper, which is tied to the chandelier. The players are blind-folded and each cuts down one toy. After the unwrapping of the toys the guests are invited to play some such game as "Jolly Is the Miller," "Three Deep," "Spin the Plate," "Wink," etc.

#### *Wednesday: Spelling Match*

Have a short spelling match or substitute for it the game of "Ghosts" or an alphabet game.

#### *Thursday: Boating and a Dance*

Boats are folded from colored paper. The first race is to see who can fold his the fastest. The second is to propel the boat with a fan down a smooth board. If it falls off, the contestant must begin over again.

If the group does not know a square dance, quadrille, lancers or Virginia reel, a folk dance may be taught which involves simple walking, running or skipping steps. "Old Dan Tucker," "How Do You Do" or "Pop Goes the Weasel" are simple dances. For a "prize waltz" give each guest a top to see who can keep it spinning longest. If dancing is objectionable to the group, end with games.



### *Friday: Singing School*

(1) See who can sing "Ah" the longest with one breath.  
(2) Musical Medley: This may be used if the group is made up of old friends. The leader announces that he will whisper the name of the song which, at a signal, each is to sing. But he tells each to be quiet and gives only one person the name of a song. At the signal this one person starts to sing his song alone and is greatly surprised to find himself a soloist. After this there may be some singing of old time songs.  
(3) Duet: Two are asked to compete in this. Number one sings the first line of any song and, as he finishes, number two must begin the first line of another. Then number one must answer with another, etc., until one hesitates.

### *Saturday: Straw Ride*

Each person is given a soda water straw; the object is to see who can juggle it longest on the first finger.

The refreshments served at a party of this kind should be those which our fathers and mothers enjoy.

### *Reviving Old-Time Activities*

The spelling-match and the singing-school—even though the husking-bee and log-rolling may be gone forever in most sections—should be kept alive, together with the occasional barn-raising, not only because of their natural adaptability to the countryside, but because of their features of neighborliness so appropriate to the community center. Any other activities which are native to a certain part of the country and which may be revived or encouraged will be found to contain as great social values, perhaps, as new ones suggested by the community leaders.

For example, in a potato-growing district it is a habit for the girls of the communities to hold potato-paring contests, the girls being divided into two teams, each of which has a quantity of potatoes equal in weight. The score is made on the time consumed and the weight of the parings. Seed-corn stringing—the young people working in pairs, each stringing two ears—is another form of contest which an agricultural club exhibits at the county fair each year.

### *Social Dancing*

Social dancing is popular in many towns as a community center activity. Leadership and direction are essential in arranging dances, and too much attention cannot be given to the proper working out of the problem. Small groups of willing people desiring to arrange dances should be encouraged to do

so with the help of responsible leaders. It would be unfortunate, however, if too much emphasis were laid on social dancing and game evenings. Other forms of recreation should be given their proper place.\*

### *Folk Dancing*

Much may be said in favor of the development of folk dancing in rural districts. The country girl is eager to acquire the grace and ease which sometimes seems to her to be the possession of her town and city friends alone, and it is important for her to realize that folk dancing is one of the quickest roads toward this goal. An equal number of young men may be interested in this free and vigorous form of dancing if the instruction is made attractive and the element of good fellowship injected. A half hour of social dancing may follow each class period, and once a month refreshments may be served. If the local school teacher has not sufficient training for the conducting of classes in folk dancing someone may be found in the nearby town willing to give up her time, or in the summer a visitor from the colony of summer vacationists may be induced to offer his or her services.

In the countries from which they come, Miss Elizabeth Burchenal has pointed out, folk dances are the traditional rural community recreation of the people and contain the very essence of social group play. They should, therefore, have tremendous value in a rural community center program.

A list of good numbers for community use, as outlined by Miss Burchenal in an article entitled "Folk Dancing as Social Recreation for Adults†" is as follows:

Grand March  
The Farandole  
Popularity (or "Grab")  
Portland Fancy  
Virginia Reel  
Carrousel  
Nigare Polska  
Jolly is the Miller  
"Old Zip Coon"  
Come, Let Us Be Joyful  
I See You  
Old Dan Tucker

Gossiping Ull  
Roman Soldiers  
Sweet Kate  
The Bridge of Avignon  
The Pretty Sister-in-Law  
The Circle  
Lott'ist Tod  
Seven Jumps  
Paul Jones  
Komarno  
Old-fashioned Waltz

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\*For suggestions for conducting dances see *Comrades in Play*, published by Community Service, 1 Madison Avenue, New York City. Price, 30 cents.

†See *Pamphlet No. 179*, published by the Playground and Recreation Association of America. Price \$.20.

### PROGRAM I

1. Matching Songs (a mixer)
2. Singing
3. Going to Jerusalem (group game; if music is not possible, substitute Crossing Lake)
4. Dangerous Neighbor (group game)
5. Ankle Tag (group game)
6. Jump Shot (group game)
7. Program
8. Popularity (game to music)
9. Old Dan Tucker (game to music)
10. Jump, Jim Crow (game to music)
11. Refreshments
12. Community Sneeze (stunt for group)
13. John Brown's Baby (stunt for group)
14. Do This, But Don't Do That (stunt for group)
15. Alphabet Game
16. Spoke Relay
17. Umbrella Relay in couples
18. Singing

### PROGRAM II

1. Who Am I (mixer)
2. Singing
3. Forty Ways of Getting There (group game)
4. Hindoo Tag (group game)
5. All Four Run (group game)
6. Slap Jack—in couples
7. Peanut Passing Relay
8. Weavers' Relay
9. Program
10. Jolly Is the Miller (game to music)
11. Broom March (game to music)
12. Smiles (game to music)
13. Refreshments
14. Story of Harry (relaxing stunt)
15. Walking a Straight Line (a "Can You Do It?" stunt)
16. Jug Handle (contest for two)
17. Dog Collar ("goat" stunt)
18. Potato Race (a popular game)
19. Elopement Race (a popular game)
20. Co-ed Tag (a popular game)
21. Singing

A list of the games and activities mentioned under *Game Evenings* are to be found in the following inexpensive publications which may be secured through Community Service:

*What Can We Do?* (Social Games), \$.25.

*Community Recreation*, \$.35.

*Games and Dance Figures*, \$.20.

*Athletic Games and Physical Education*—free.

A few games referred to are found in:

*Games for the Country*, Pennsylvania State College of Agriculture, \$.10.

*Play Days in Rural Schools*, Extension Service, University of Wisconsin. \$.05.

There are many other books, such as *Social Games and Group Dances*, by Elsom and Trilling, and *Ice Breakers*, by Edna Geister, which are exceedingly valuable in planning programs. Some of them are listed in Appendix F.

### *Entertainment for Profit*

Whether the community center depends upon entertainment profits for its support or not, there is often occasion for giving a social function for the indirect purpose of accumulating a sum of money. Always popular in the country is the box social, at which boxes of dainties prepared by the women and girls are auctioned off to the men and boys and are sold at fixed prices. The names of the original owners are concealed inside. When the boxes are opened the purchasers find the owners and each sits down to supper with his partner. There is the parcel auction, to which many parcels of various sorts are brought, containing anything from a pound of salt to an old coat. Cake and candy sales, movies and entertainment with an admission fee, and an outdoor circus with human animals and with side shows in charge of various committees are other means of fun and profit. Concerts of local talent should be held as charge affairs only on rare occasions, since members of a community should be given the opportunity of giving such service free as often as possible.

After various forms of activity and organization have been considered, let us be sure of our stand. "No community center enterprise will succeed unless it is something that your neighbors really desire and need."\* The center and the center's program must assuredly grow out of the community and its need. It must be planted, pushed and published, however, and the people kept active rather continuously to assure themselves that real life is going on around the center. Its activity must be spontaneous but positive, its spirit neighborly but purposeful. And, above all, let it be a place, a group and an action giving an enjoyment and refreshment of spirit that draws the community to it freely.

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\*Warren D. Foster, *Neighborhood Play* (published by *Youth's Companion*).



## CHAPTER SIX

### Recreation for the Whole Community

THE community center, if it is to be effective, cannot be limited to any one group of people; it must be all-inclusive and must lead out into community-wide activities in which the newest community will share. Many of the activities mentioned as community center activities may readily be made community-wide in their scope and should permeate all parts of the community.

There must, however, be a starting point for community-wide leisure-time activities, and nothing is so effective as mutual interests for bringing people together for a common purpose. Very often the beginning is small, but the spirit of neighborliness created by the coming together of even a few people to do something for their community will in time find expression in a community-wide circle of influence.

#### *From Small Beginnings*

In one town the Women's Club gave to the children of the village a "giant stride." The pleasure of the children resulting from this gift encouraged other donations, and before long a rather complete equipment had been arranged for the children's play. The idea of recreation then spread to the older people of the village, and the formation of a boys' and girls' club was traced directly to the gift of the "giant stride." The social time in connection with a school contest or debate may be the beginning of a regular monthly social in the village schoolhouse.

The swimming-hole may need improvement to make it available for the girls and young women of the community as well as the boys. In making these improvements the brothers and fathers are drawn together in a most informal way, sharing in the work of giving their families new opportunities for recreation.

Where a community has a church lawn it is an ideal setting for a harvest home, and in planning and working for it all may have a part. Encourage the use of the grounds surrounding the church for play. The church shed may be converted into a playground on a rainy day if it is equipped with a few



swings and trapeze. These may be easily fastened out of the way when the shed is in use.

A new social spirit can often be aroused by the cooperative improvement of the village school. The school board, perhaps, can be induced to donate enough money to paint the bars and gloomy interior in attractive tints. A few of the fathers and older brothers may agree to put paint on the outside also. In one place the village was canvassed for pictures and for cheerful-looking window shades. A group of girls met for a social afternoon and helped to make sash curtains of soft unbleached muslin. The children then set to work to sand-paper the old desks and chairs and stain them brown to match the woodwork. A few green bowls of fresh mountain ferns added the finishing touch. This particular schoolhouse had no difficulties thereafter in attracting groups of young people and older people for all sorts of social gatherings, and the fear of higher taxes for improvement was quite taken from the minds of the villagers. A cooperative effort such as this will also prove to the very folks who make the most opposition to higher taxes that improvements are worth while, and the school board has in many cases voted a higher appropriation the following year for other changes.

### *A Traveling Playground*

A plan suggested by a district school teacher in New York state has features which may commend it as practical in some districts. A playground on wheels—either a large farm wagon or a Ford delivery car—is sent out from the largest center with a teacher and one or two assistants in charge. The wagon contains swings ready to set up, baseball bats and balls and kindergarten toys and tools. It seeks out small, isolated hamlets and cross-roads containing settlements, and at each stop a suitable lot near the center of things is requisitioned with the aid of district school trustees. Swings are set up in the lot; regular hours for play leadership established. Young district school teachers are mobilized for this part of the work and one is left in charge of each playground as the wagon moves on.

In Vermont the National Board of the Young Women's Christian Association for two years has had a traveling recreation specialist, who went to twenty towns in all parts of the state giving demonstrations, training leaders and mapping out plans for playground and recreation work.

There are possibilities in such a plan for adults as well as children, and games such as volley-ball and basket-ball which will interest the older members of the community might well be included. Further, a trained leader can do much toward

training volunteers to carry on the work for children. In a small community in Michigan the mothers were interested in a summer playground for their children, but there was no money available for paying leaders. One of the state recreation leaders of the Community Council Commission went to the village occasionally and conducted some training classes in play and games for mothers, who then carried on the playground during the entire summer. The spirit of neighborliness created in this way spread throughout the district.

### *The Wonder Box*

In the forests of the northern peninsula of Michigan there is a tiny settlement with not more than thirty houses, practically all of them primitive, one-story buildings covered with tar paper. A Community Service organizer sent out by the State Community Council Commission went into the settlement and suggested how this handful of people might provide recreational activities for themselves. A Community Council was organized which secured an appropriation of \$1,200 from township funds for recreation in the township. With less than \$50 of the amount they purchased a wonder box containing the following: One basket ball, one volley ball, one playground ball, one set quoits with pins, one pump, one set basket ball goals, one volley ball net, two bats, one medicine ball, one repair kit. The repair kit contained needles, thread, wax, patching rubber, cement, raw hide, laces etc.\* When the box arrived there were a number of residents on hand to open it on the station platform and they started playing. This was the beginning of a community spirit for community recreation. Shortly afterward \$3,000 was raised for a community house.

### *A Harvest Home Festival*

Such an accomplishment as that of the Pennsdale Rural Progress Association in its harvest home festival should be possible in many districts. Here the spacious lawns of the farmhouse of the president of the Association were the setting. The beautiful grounds of the historic homestead lent themselves appropriately to the scene.

"The day opened with the arrival from outlying districts of men, women and children by every means of conveyance. At first there was considerable aloofness, but a well-organized corps of play leaders soon had everyone at play. What seemed to be the most informal kind of fun to the participants was

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\*For further information regarding the wonder box apply to Community Service.

in reality a carefully worked-out program of games suitable to the small play spaces of the average rural school. With tether, volley and playground ball, potato races and mass play for the boys and girls and adults, and circle games and story-telling for the little tots, under the leadership of an expert kindergartner, there was not an idle moment till the welcome announcement of the lunch hour. Happy groups with cheeks aglow had a taste of real social satisfaction about the well-filled baskets.

"After lunch a pageant depicted the history of the community in its true sequence. First appeared the Indians, with their bright costumes, then the lumberjacks, with axes, blue shirts and high boots, and the wood maidens, their glorified garments of wood green bedecked and wreaths of mountain pine suggestive of the forest itself. After the wood maidens came the haymakers, corn-huskers, milk maidens, all appropriately dressed as Jack-o'-Lanterns. Imposing four-horse farm wagons loaded with children brought up the rear. The procession wound its way through the woods and fields back to the homestead.

"In the mid-afternoon the people massed themselves in front of the wide verandas. Short addresses were made by men of local, state and nation-wide reputation on topics vital to local farm interests. Prizes were awarded for the best exhibition of corn raised by the boys of the country. Supper under the trees and the old-fashioned barn dances on the lawn closed a day of rare fun and profit enjoyed by fully three thousand people."

### *A Community Day*

Community days are fast gaining in popularity as a means of bringing people together and, through focusing of cooperative effort on certain needs, much has been accomplished even during the past year in the way of clearing lots for playgrounds and athletic fields, setting up apparatus and erecting recreation buildings. Houghton, Michigan, recently held such a community day. The combined agricultural and public school carried out the program after an afternoon spent in stump blowing—for the land is largely cut-over timber land—and, after the Finnish people of the community had become better acquainted than they had ever had a chance to become before, games were played, novel to many of those present, but simple and easily understood. Then a picnic supper was prepared by the people themselves, and after that they enjoyed an entertainment in which community singing played a prominent part. Many who were there had walked miles to attend.

In a small mining town in Oregon the need for a playground was recognized by the citizens. Under the direction of an active committee a collection was taken up to meet the necessary expenses. The lumbermen themselves donated the lumber used in constructing the apparatus. The mayor declared a holiday, and at seven o'clock all the people of the community came together to begin operations. Even the little children helped to clear the land and to build the stone fence which was erected. The women prepared the luncheon. By night the land had been cleared, the apparatus erected and a shelter house built.

### *Children's Exhibit and Prize Day*

Ashfield, Massachusetts, a farming town with a small population, several years ago, in an effort to widen the range of interests and occupations of the school children, instituted a children's exhibit and prize day, when small prizes were awarded for work of various kinds. The fifty dollars put into the prizes was secured through one or more entertainments given by the committee in charge of prize day, or by the grange. The exhibits rarely, if ever, fell below 100, and the number of exhibits showing intelligent industry, good handwork and careful observation has steadily increased.

From year to year the interest of the townspeople in the exhibit grew and there was no pleasanter festival than Labor Day, when the prizes were awarded at the town hall. The occasion developed into a real community event in which everyone participated.

### *Holidays and Special Celebrations*

The celebration of special days should play an important part in rural life. Thanksgiving, Christmas, Lincoln's and Washington's birthdays, May Day, Memorial Day, July 4th, Hallowe'en and the many other days around which so much of American life and tradition center should be the occasion for the bringing together of all the community. Suggestions for the celebration of these days may be secured by writing Community Service, which has issued in mimeographed form suggested programs for special days. (See Appendix D for suggestions for a year's program of holiday celebrations.)

### *Play Festivals*

The play festival has become a popular event in some districts, attracting people from all the surrounding country. The Young Men's Christian Association of Windsor County, Vermont, has for fourteen years conducted a play festival



at Woodstock. One out of every five attending the festival has actually participated in the various tournaments, contests, games, athletic events and pageants.

### *The Country Fair*

Many recreational features may be introduced into the country fair which practically every rural district has. A play leader who will play games with the children along the street and direct activities for adults is a welcome addition. There may well be an opportunity at the fair for a home-talent play or a simple pageant and for community singing.

Another suggestion has to do with the introduction of gypsies. There might be arranged, perhaps during the afternoon of the fair, a procession through the main street announcing the arrival of gypsies in town. In working out this scheme several old stages might be fitted up with lace curtains at the windows and with other touches indicating their relation to gypsies. These stages may be driven through the streets with women dressed as gypsies alighting from them from time to time at designated points to tell stories. The time at which the stories are to be told at various places should be published previously in order that the children may be on hand. Some of the gypsies might take charge of tent booths where light refreshments and drinks are sold. In addition, fortunes might be told in some of the tents. There should be a gypsy master of ceremonies, a gypsy song leader and a gypsy game leader who would be responsible for athletics and games. This should prove an attractive substitute for the commercial features of the country fair, which, in many instances, are not assets.

### *Market Day*

Another occasion which brings farmers together in a social way is an annual market day, when each farmer brings the tools and implements which are no longer of service to him, and exchanges them for tools which another farmer may wish to dispose of. Novel automobile races, a free motion-picture show, a gun-shooting contest and similar activities add greatly to the enjoyment of the day.

### *Old Home Week*

If handled by the community, "Old Home Week" will not be the money-making affair in the hands of local merchants that it sometimes proves to be. The committee in charge should first of all see that every possible farmer resident of the community is notified and interested. Plans for housing



accommodations during their visit should be made before their arrival, if possible. The girls' and boys' activities should also be well planned beforehand, and former citizens who have become well known invited to make speeches. A welcoming reception in the school or community house may be addressed by the chairman of the committee on arrangements or the mayor. Some special activity for every day will focus the interest and still allow time for informal visits on old friends. Concerts, a field day, a barbecue and a play picnic may be included in the features.

"A pageant showing the methods of agriculture in the early days makes a very interesting program. Such a pageant could be made to show the development of agriculture, implements, methods, results, etc., in this country, or the development and methods of agriculture in different countries. An entertainment of this character would be very appropriate for "Old Home Week Celebration" or for an evening entertainment at a farmers' institute. The boys' and girls' agricultural clubs would take great pleasure in dramatizing the story of corn culture by the Indians, the tale of Sir Walter Raleigh's learning to smoke tobacco, or the invention of the cotton gin by Eli Whitney. The audience will be surprised by the zeal and the ability displayed by the children in these plays."\*

### *The Tournament*

A popular event throughout Maryland for which more rural folk gather in larger numbers than for any other occasion is a tournament. The form in which the tournament is carried on indicates its survival from the old days of chivalry. For example, there is a squire and queen, and the entire program occupies over half a day. (The Extension Department, State Agricultural College, College Park, Md., has data regarding this.)

At Geneseo, New York, the family of one of the state senators has for years fostered a natural event in the form of a spectacular tournament. The contestants are costumed and ride horseback. Each one wears a helmet with a plume made of crepe paper. One group of the contestants wears one color, the opposing group another. Each knight carries a wooden sword, and the object of the contest is to see which side can cut off the greater number of paper plumes. Picnic and other features follow the tournament.

### *A Ford Race*

Another event which is popular at the present-day meetings

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\*The Community Center—Hanifan.

of rural communities such as county fairs and farmers' institutes is a Ford race conducted as follows:

As many empty barrels as possible are placed in two parallel lines, making a roadway in between, just large enough for a Ford to be driven through. The barrels are placed at a distance of from five to ten feet. The roadway is in length dependent upon the number of barrels available—the longer the better.

At a signal each Ford in turn is driven down by the space between the barrels and timed with a stop watch.

For every barrel displaced a point is counted against its score. Each Ford entered follows in turn and is timed and scored in a similar manner.

A barrel only slightly touched frequently is hurled into the air, making a somersault or an unusual convolution before it falls, to the delighted amusement of the onlookers.

The race is run in two ways, either with the barrels set in a straight line or in a crooked line, but the straight line gives the greater amusement to the crowd because they can better see the whole event, and it is said by those who have witnessed it that the straight line roadway makes the event more interesting in other ways.

### *Tug of War*

This time-worn stunt remains one of the most easily arranged of all impromptu events. A stout rope is all that is necessary as preparation. With a group of well-known men in the community lined up against each other, especially if one group represents one division of a community, such as the north or the east or the south end of a county or township, a crowd never fails to become interested, and, if the sides are evenly matched so that the tug continues for some time, it is not long before everyone on the ground is as close to the participants as they can possibly crowd, applauding in intensive excitement.

After gathering a group together in this way, a speaker is introduced, or whatever program is desired is carried on.

### *Other Outdoor Activities*

In the summer, picnics, field days and festivals such as the ones already described are always welcome to the country community where the people are at all accustomed to doing things together. There are also simple activities to be enjoyed by the community as a whole or by groups. One of these, which should be indulged in more than it is by people of country districts, is tramping. Have an objective for the

walk, as some nearby peak or body of water, a historic spot or a visit to the agricultural college. If it is an overnight hike take extra clothing and bedding in a wagon or divide it between members of the party. In one section of the country it is a habit for some of the families to form a caravan and go off on a two or three days' trip. The caravan consists of a train of wagons, one for supplies, one as the kitchen, and one for bedding, and this moves leisurely through the country, the younger children riding in the wagons when they are tired. Or a family may go down the river several miles on an improvised houseboat, seeing new sights and hearing new sounds.

A country community of any considerable degree of prosperity would profit by owning its own tents, which may be used by any group wishing to go out on over-night hikes or for a long trip. It is to the misfortune of the country lad that he sometimes knows less about camping than his city cousin. The boys' and girls' agricultural clubs of certain West Virginia communities meet each summer at their official camp situated in a high valley admirably equipped with demonstration plants and shade trees and swimming-holes. "There is demonstration work in the fields, there are talks and perhaps a simple religious service on a grassy hillside at twilight. Incidentally there is a lot of swimming and fun. All summer long this camp is maintained, passing its benefits around as a reward to those boys and girls who have some achievement to their credit in club work." (Howard Brubaker, in "Red Cross Magazine," Feb., 1920.)

In the winter, sleigh rides and skating parties should not all be private ones. Let everyone in the town decide on a certain evening for a community sleigh ride and arrange the sleighs so that each member wishing to go has an opportunity to do so. A hostess may be found who will prepare hot refreshments for the party on its return, or all may meet in the schoolhouse for a lively game before going home. A skating carnival has many possibilities in the country, giving an opportunity for an exhibition of the best skaters of the countryside, for group singing, for beautiful lighting effects, and for "hot dogs" around a campfire. The town band will be able to make an appreciated contribution on such an occasion, for the poorest skaters will be inspired by music.

Motor parties may be given to the children by the men of the community who have cars, taking them to a part of the country that is new to them, to the nearest city for a sight-seeing tour, or to some historic spot. Such trips will not only serve as a means of education, but will make the children inexpressibly happy.

## *Excursions*

"In Copenhagen there is a society which each year organizes excursions among country children for the purpose of taking them to the city. The railroads join in this movement by granting nominal rates to the excursionists. At such times the national theater makes special efforts to produce the most appropriate plays for the children and admits them at nominal rates. They are guided through the art galleries, the museums and the various other places of interest in the city. An excursion of this kind may be the means of brightening the life of the child, and the feeling that he has already seen and, to some extent, experienced the best that the city affords may neutralize somewhat any craving that he may have to live in the city."

It is suggested that similar excursions might be arranged through the community organization which will include grownups as well as children. The opportunity for getting away from home, as has been pointed out in the first chapter, should be open to the women of the community, who very often do not get away from their daily tasks more than once a year.

## *Recreational Forestry*

A splendid opportunity for recreation lies in the use by people in rural districts of the areas in national and state parks which have been set aside for hunting, fishing and camping. Camp sites may often be secured free of charge, and in some parks fireplaces have been installed for the use of those seeking recreation. Such forest areas available for all the people are now to be found in many states. Information regarding their location and use may be secured from the Forest Service, United States Department of Agriculture, Washington, D. C.

## *Country and Town Come Together*

The relationship of the town and the country district should be an important consideration in the development of a spirit of neighborliness. On Saturday afternoon and evening, when the farmers come to town to do their marketing and shopping, let there be "open house" in the town hall so that the farmers will feel free to use whatever reading and writing facilities there are at hand. In winter such a gathering place will be well lighted and heated.

A number of trade centers have adopted the plan of providing rest rooms, especially for women and children who come to town from the outlying districts for a day's shopping.



The Board of Trade in Washington, Pennsylvania, has for several years maintained a community building on the second floor of which is a suite of rest rooms for women, one of them equipped as a nursery to be used by the farmers' wives and their children who may be in town. Since its opening it has proved a great comfort to hundreds of mothers.

The townspeople and farmers near Elgin, Nebraska, organized a community club three years ago, and the rest rooms then established have been kept clean, attractive and available every day in the year since. Magazines, easy chairs, beds for sick or tired visitors are provided in Bonham, Texas, at the rest rooms which are in charge of a matron. It is said by the city authorities that the fame of these facilities has been the best piece of advertising the town has had.

These and other instances of the establishment of club and rest rooms for the people of the country districts temporarily in town show that one of the prime features making such facilities popular and useful is definite provision for the care of the children who may come with their mothers. Thus a rest room should ideally attach itself to good storytellers and perhaps a small group of young girls who will amuse the children while the mothers are busy elsewhere. A separate room must always be provided for this, since the main purpose of furnishing a place of quiet should be preserved.

A half-holiday on which the people of town and country might vie with each other in athletic contests and the farmers return the courtesy of the town by holding "open house" on the farm for any town or city visitors that might wish to come will also make for neighborliness. In one country village the church choir numbered among its members persons from the outlying districts and, after the rehearsal each week, the social hour of games and refreshments resulted in a friendliness all too rare between the young people of the town and the open country.

There are even more practical ways in which the town and country may meet to great social advantage. A certain Minnesota town had many miles of graded road leading out into the country in urgent need of repairing. No funds were available. The men of the town said that they would do the loading if their country partners would haul. On an agreed date all places of business in the town were closed, the townspeople going out with shovels and the country people with teams and wagons. These "work picnics" were repeated until the repairing was complete and the people found themselves confronted with better good-will as well as with better roads. In another community the churches, societies and lodges



united to support a lyceum course open to town and country citizens alike.

### *Sunday Recreation*

Very often the church feels compelled to stand aloof from a recreation program that includes Sunday activities. It is interesting to know that a minister, after making a survey of the rural conditions in a northwestern state, says: "The strongest country church I found there was one where for more than twenty-five years it had been the custom of the young people to go off together for Sunday after church or Sunday-school to some place for dinner and a good time. The members met at one of the homes once or twice a month on a week day. In that community I was told that there had not been a case of any girl gone wrong and that none of the boys had ever been known to drink."

In one district a town judge, realizing that the leisure time on Sunday was not being spent to good advantage, tried the experiment of holding occasional Sunday afternoon meetings at which topics of travel, nature and history were discussed. Lantern slides and movies bearing on these subjects were later added. On one occasion the governor of the state spoke, and the president of a nearby college came as often as possible. A singing school was organized with one meeting each week and the choirmaster of a nearby town took charge of the training. Because of the interest aroused in another town, a camera club made up of young people was organized.

Long hikes and trips to definite points of interest will be a source of pleasure to the young people who are hard at work on the farm or in the house during the week. "Progressive calls," when all the friends of a certain neighborhood gather at one family's homestead on Sunday afternoon, going on the following Sunday to the homestead of another family, may be worked out in a community where the distances between the farms are great. Singing together and talking over the common problems of the neighborhood may form a large part of these friendly calls. Quiet games for the children on the home playground or the school playground might be conducted by a Camp Fire girl and a girls' club can do a real recreative service to the mothers by offering to care for all the younger children of the village for a few hours on Sunday afternoon. The secret of all such efforts to provide constructive character-building leisure-time activities lies, of course, in the leadership furnished.

## CHAPTER SEVEN

### Art Expression in Rural Communities

Any discussion on art expression in rural communities must take into account not only art as embodied in music and drama but manifestations of art ideals as they are related to the economic functions of rural life and to country planning.

#### *Art Development through Love of Nature*

The beauty of nature as revealed in rural districts and the first-hand knowledge which the farmer has of natural forces develops almost unconsciously an appreciation of beauty which finds expression in the planting of trees and of shrubs and flowers. This is a very vital force in the art life of the rural community.

#### *Art Expression in the Home*

All through the centuries the art impulse has been developed along with the desire on the part of country folk to do things well because of the spiritual satisfaction involved. This impulse has been given expression by the women in farming communities through economic accomplishment. In handicraft days, when everything worn by people living in the country was made in the homes, there was a great deal of real art development. Old coverlets, hand-woven linen and rugs, basketry—are all the result of the art traditions of farm women. The present-day purchasing at stores with the pressure of the daily routine have closed these old avenues of self-expression.

#### *Art in Country Planning*

The suggestion comes from one who has himself been closely associated with farm life that an increasing emphasis should be laid on the tying up of the art instinct with the economic features of rural life. The farmer must have good roads. Why not at the same time have roads which will be beautiful as well as useful?

No one group in America uses as much lumber as does the farmer group. Farm buildings are constantly being erected. Here the best in architecture should be made to function in

producing beautiful buildings instead of unsightly ones. A movement for more beautiful buildings may be presented through the farmers' clubs and Farm Bureaus and there should be discussions of the subject at the meetings of these and other farm organizations. Agricultural colleges which are giving more attention to this phase of rural life should be called upon to help in planning.

At the 1920 meeting of the American Country Life Association it was pointed out that the construction of farmhouses in such a way as to isolate them from the business of the farm will do much to add to the recreational and social values of rural life. This may be done in part by the proper planting of trees around farm buildings and along the approaches to the farmhouse, and by the laying out of shrubbery and flower gardens.

Much can be done through the schools by courses in drawing and painting and through exhibits to develop an appreciation of the beautiful which will later express itself in improved architecture, more beautiful buildings, more carefully planned farms and better roads.

Consideration of these very important phases of rural planning will bear fruit in an increased appreciation of the finer values of life.

### *Self-Expression through Music and Drama*

The statement is made over and over again that one of the greatest longings of people living in rural districts is for an opportunity for self-expression. In no way can self-expression be so readily channelized as through community music, through the pageant, the play—community drama in all its phases. For out of the art life comes not only expression of self, but community expression. The small-town and country performance should be an outgrowth of the group of community desire to say something or do something.

The berry pickers in the state of Washington, the mill workers in the South, and the farmers gathered in the New England hall have found in singing together something more than a vent to their feelings. A new neighborliness has been created and, in many instances, this neighborliness has been effective in cooperative projects for better things in the community.

Kate Douglas Wiggin in describing the festival chorus of the Saco Valley, Maine, says: "Just a collection of small country choirs rehearsed separately—but I have never seen enthusiasm equal to it. Such absolute submerging of self—such splendid neighborliness and comradeship all born of singing together."

## COMMUNITY MUSIC

### *Community Singing*

Singing offers one of the simplest and most natural outlets for expression, and its use as a means of creating a spirit of real neighborliness is fundamental. Its introduction may be very informal. A few songs sung together by members of any gathering, with some musical member of the community as leader, will lead to a desire for gatherings which will be exclusively for community singing. Once started, it will be in demand as a part of county fairs, picnics, Farm Bureau meetings, meetings of the Parent-Teachers' Association and neighborhood gatherings. Special holidays are particularly appropriate for large group singing because of the festive or patriotic mood. In small towns the sing may be held in the yard of the court-house, on the village green or in the largest building. The local printing office or newspaper will perhaps donate the song sheets.\* The song leader will often find it to his advantages to have a large screen stretched in front of the audience and the words thrown on it by means of a stereopticon machine.

### *Suggested Plan of Organization*

A plan for stimulating music in rural communities has been suggested in an article by Kenneth S. Clark, appearing in the May 15th issue of Musical America. In this article Mr. Clark points out that rural communities cannot be expected to stimulate their own music without the help of people who will bring to it a different viewpoint and fresh enthusiasm.

The best means for such rural stimulation would be through the functioning of some state or county organization, preferably the former, with sub-divisions representing the communities. The method of demonstrating such musical pioneering would be through musical organizers, who would act as circuit riders covering a circuit of various towns, visiting each town possibly once a week, setting up there a musical machinery and returning at stated intervals to see that it is kept in motion. On the basis of county organization, the ideal way would be for each county to have a musical organizer who would visit the different rural communities of the county at certain definite intervals.

When approaching a small community the musical organizer utilizes community singing as an entering wedge. For this purpose he would want to take advantage of gatherings already scheduled, so as to make the music fit into any occasion

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\*Song sheets may be secured at cost from the Community Music Department of Community Service.



for which the country people were assembled. The organizer would inaugurate singing in consolidated and district schools in connection with Friday evening school programs, community sing meetings at schools, Granges, farmer unions, homes, at grange meetings, at local township and county Farm Bureaus and at Sunday-schools. With the exception of schools, it is generally unwise to inaugurate and plan weekly meetings on other than Friday, Saturday and Sunday evenings during the busy farm season.

Beside these regular events at which singing may be inaugurated there are numerous special occasions when it may be introduced. These include county teachers' institutes, farmers' institutes, school commencements and special programs, Saturday night band concerts, neighborhood dances and parties and chautauquas. There might also be added such occasions as the county township fair, good roads meetings, town and country picnics, merchants' midwinter farm boys' banquet, auto farm crop excursions, booster auto trips, field days and play festivals.

### *Observing Special Days*

At no events in the rural calendar will community singing appear more fittingly than upon the holidays of the community, for at such times the people will be in a naturally festive mood. In addition to such holidays as Thanksgiving, Christmas, Fourth of July and Labor Day, include such specialized evenings as Old Home Weeks, Old Settler picnics and Frontier Days. Big demonstration sings held on days such as these will create enthusiasm which will enable the more intensive work with smaller groups to be carried on successfully. Invitations to conduct these demonstration sings are to be obtained from the committee in charge far enough in advance to insure the announcement being included in all the printed publicity.

### *Training Volunteer Song Leaders\**

No more constructive work can be done for rural organization than the training of volunteer song leaders who will stimulate the singing spirit within their own groups. In order to interest possible candidates for a song leaders' school, demonstration sings should be conducted wherever gatherings

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\*Community leaders who conduct song leaders' classes will find in *Community Music*, published by Community Service, practical and specialized information on time beating, the selection of slides and other practical material. Copies may be secured for \$.50. From the Bureau of Community Music of Community Service may be obtained full information on starting community singing in small towns and on other problems connected with community music.



of sufficient size can be reached. These gatherings include county institutes, consolidated schools, Sunday School institutes, district schools, general meetings in small towns, grange halls, home and farm institutes, churches and similar centers.

Where there are not enough prospective candidates in one section to make a song leaders' school worth while, a joint school might be held at some central point to which the local people have ready access.

After song leaders' schools have been conducted in various localities the interest of the leaders may be permanently retained through the formation of a central song leaders' association. It would be advantageous, too, to have an interchange of leaders for various groups on certain occasions, thus bringing in new ideas and the stimulus of varying personalities.

A suggestion for stimulating interest in singing is that of a combination song leaders' class and general sing. The plan being to invite the public to a common meeting place where in addition to the large assembly hall a smaller room is available. The regular song leaders' class may be conducted in the small room while the general audience is being entertained in some form of leisure time activity. At the end of the session of the song leaders' class the entire class joins the audience in a sing conducted at first by the leader in charge of the class. This will serve as a demonstration to the class of the various points under discussion. Later in the series the advanced members of the class will conduct the sing.

### *Community Chorus*

Where rural groups are in close enough proximity, the organization of a community chorus on the unit system may be successfully projected. The choral units would rehearse separately under their unit leaders with the purpose of combining in a program under the general musical director of the chorus. The best scheme for training the units would be to have the unit leaders meet at a central point with a general musical director. The music would then be rehearsed separately by the unit which would combine in one general rehearsal before the concert.

In order to have the different units combine in the same music it would be advantageous to have them begin with some such book of community songs as "Twice 55 Community Songs," published by C. C. Birchard and Company, 221 Columbus Avenue, Boston. Later cantatas and more ambitious pieces of work could be undertaken.

In paving the way for the work of these units it might be wise to have a singing school or a sight-reading class. If the

meeting were held in a schoolhouse or other room in which there is a blackboard this could be effectively utilized for the lessons.

In order to systematize the inter-relation of choral units it is well to form a community choral association with representatives from the different localities. It would be stimulating to have this association meet once a year for conference in some central town, possibly in conjunction with some annual gathering such as Farmers' Week at a state university. At this conference the unit delegates could exchange experiences and secure other suggestions for the coming year. Speakers or leaders from the outside could appear on the program.

In rural gatherings where there is no piano or organ, or where there is no player for these instruments, the problem of providing an accompaniment for the group singing may be solved through the use of mechanical instruments. Certain of the talking machine companies have lately prepared special records in which band accompaniment is given for special community songs and in keys suitable for community singing. These are arranged so that a group in the church, club, or home merely gathers around the machine and sings to the phonograph accompaniment. Inquiries regarding such records may be made of the Victor Talking Machine Co., Camden, New Jersey, or the Columbia Graphophone Co., New York City. In addition, the player piano is being utilized in the same way. For the securing of piano rolls suitable for community singing accompaniments, inquiries should be made to the Aeolian Co., New York City, or to the American Piano Co., 439 Fifth Avenue, New York City.

### *Other Choral Groups*

In addition to the community chorus various other singing groups can be created to meet the needs of the several communities. Among these are choruses for young women, male glee clubs and small mixed choruses. The problem of leadership might be met through the song leaders' classes.

### *Community Orchestras and Bands\**

Community singing and the organization of small singing

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\*Data regarding the organization of community orchestras and bands may be found in the handbook on "Community Music," published by Community Service. Another book of value is "The Community Orchestra," which may be obtained from the author, Dr. Perry Dickie, 777 West End Avenue, New York City. A text-book on "School Bands and Orchestras," by Glenn H. Woods, published by Oliver Ditson Company of Boston also gives practical working information.

groups should lead into other phases of community music such as orchestras and bands. The rural town bands which generally supply the opportunity for this sort of musical expression are possibly not so practicable in community affairs as would be an orchestra which is more easily set up, because it admits the women players of stringed instruments and some of the talented young people from the schools. Family and neighborhood orchestras enlisting such varied participation could be used to provide accompaniments for the community sings and also for certain choral performances.

The expense of carrying on this instrumental work can be cut down by instituting a circulating library of band and orchestral music which might be in charge of the central choral or community music organization. Each piece would be left in the possession of one instrumental group long enough for its rehearsal and performance.

Note: Band and orchestral parts of new copyrighted songs are to be obtained from their publishers. C. C. Birchard and Company issue both band and orchestral parts for their early edition of "Eighteen Community Songs." From these sources may come the music for accompanying community sings.

### *Music Memory Contests*

With the aid of the talking machine and the player piano, the Music Memory Contest plan may be developed in rural communities through the cooperation of the schools. Community Service has issued two bulletins which cover this subject thoroughly—71 and 74. A wealth of material concerning the contest may also be obtained by addressing The National Bureau for the Advancement of Music, 105 West 40th Street, New York.

The best system for holding this contest in rural communities is to have a simultaneous contest in a chain of towns. The headquarters for the contest would preferably be placed in the central or key town. Mimeographed lists of the music selected could be sent out from the central headquarters, but each community would have its local committee to handle the event. Wherever the local schools have talking machines, these schools could be opened up to the citizens generally for hearings of the music chosen for the test. Persons having phonographs or player pianos in their homes could make these the center of little programs given to introduce the contest selections. Such pieces as were within the ability of the local band could be played by that organization. The combined resources of the locality as to soloists could be utilized in

rotation in the various towns for special concerts of the contest selections.

The permanent value of the contest will lie chiefly in its bringing the best music to the notice and liking of the country folks through the special impetus of a competition. The result should be a greater use of good music as a recreational force among the rural people.

## COMMUNITY DRAMA\*

### *Pageants*

Pageantry has come to be a form of dramatic expression which is attaining popularity in rural districts. It is the one form of dramatic art which involves the whole community and, for this reason, it has special value for rural districts. It affords one of the best methods for getting people together in large groups and developing a spirit of neighborliness.

Prof. Frederick Koch, of the University of North Carolina, in speaking of a pageant in which the people of a whole county took part, writes:

"One incident came to my attention the other day which illustrates how the pageant is bringing together in neighborly relations towns which have always been rivals.

"The tiny towns of K—— and the village of Y—— were such. When X—— got up a baseball game, a dance or even a Red Cross picnic, Y—— positively refused to participate. Of course, the same relation maintained as it does in any typical country community. But now X—— and Y—— are rehearsing happily together in 'The New Day' in neighborly felicity. For they are preparing together their own patriotic play for the audience of ten thousand of their fellow citizens who will assemble to participate with them on the Glorious Fourth! The rehearsals are being conducted in Saint Thomas each evening as I write this, the three hundred players representing twenty-two different villages coming together by automobile from their various homes, some of them from a distance of twenty, thirty and even forty miles. It is heartening in these days of our strivings toward democracy to see such signs. It is like the fresh green of the wheat-fields after the barren pelt of the winter plain!"

### *Subject-Matter*

The subject of the pageant should be familiar. When the setting or theme of the play is foreign to the performers and

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\*A handbook on community drama containing information on pageants, community and neighborhood theatres, the selection of plays and many other phases of dramatic work may be secured from Community Service.



audience the interest of both will drag. History furnishes good subject-matter for school children—the landing of the Pilgrim Fathers, Pocahontas, George Washington at Mount Vernon, or Surveying in the Wilderness, and similar subjects. Adults will perhaps be most interested in expressing the historic and local features of the district in which they live. To such an undertaking they are able to bring not only the true local color, but reminiscence and verification of detail which will enhance the value of the whole theme. A pageant of broad historical effects has the advantage of engaging many people in it as actors.

Miss Constance D'Arcy Mackay points out that the rural pageant must not only be accurate, but it should give people pride in farming—in the work of their hands. It should be deeply and genuinely poetic and bring pictures of lasting beauty to the community. The history of a certain locality can be given, such as a history of Connecticut Valley, the Saco Valley or of Pembina County, in which the life of a whole section is developed.

### *Expense*

It is estimated that by utilizing what people have, and by working on a strict economic basis, \$300 will be sufficient for the staging of a simple pageant. Many rural communities have realized large sums of money from their pageants. If one village lacks sufficient funds or sufficient people for a pageant of local history, then a string of villages can combine, each village producing an episode in the pageant and being responsible for its cast, its costumes and general fitness. Villages that are not financially able to engage a pageant artist to write and direct their pageant may be able to secure a beginner in pageantry to do so, and a young teacher of dancing to work with this pageant director. Information regarding sources for securing their services may usually be had from the nearest agricultural college.

### *The Pageant Site*

The selection of the pageant site is of the utmost importance. It must be beautiful to look upon, easily reached and have adequate and comfortable seating arrangements. If a grandstand cannot be afforded, try seating the audience on a hillside, using the level ground opposite as a pageant stage. A pageant ground which does not have a foliage background can have foliage screens made for it. Chicken wire can be stretched between high green posts, and into this wire foliage can be woven. Against these foliage screens pine trees can be placed.

## Pageant Costumes

Costumes may be contrived without a great deal of trouble and with little expenditure. Period costumes may be found in the attics of the older residents. Symbolic costumes are often prettiest when made of cheap, lightweight material and the person with any experience in using inexpensive dyes and with an artistic sense may devise the colorings for almost any creation. For making costumes other than those borrowed from attics the simplest material can be used, such as cheese cloth, cotton crepe, cotton poplin, Canton flannel, silkolene, cheap cretonne and burlap. Old and faded lengths of material can have the color boiled out of them and be re-dyed. A practical costume book should be consulted.

A costume committee should go from village to village and make lists of what can be had in costumes already available. All specially made pageant costumes and specially made properties must be saved; they form a nucleus of material for the community theater or outdoor theater. They should be carefully packed away and labeled until they are again needed.

The committee for a rural pageant should consist of the following:

Chairman of the Pageant Committee

Pageant Secretary, who answers all inquiries and letters and attends to all correspondence

The Pageant Treasurer, who takes charge of all pageant funds and their disbursements

The Pageant Director. A trained expert, if possible, or some college student with a decided gift for pageantry. Sometimes a professor from the English department of the nearest agricultural college will write the pageant and a professor of elocution or drama may coach it.

The Pageant Dancer, who will have charge of the pageant dances and is often the physical instructor of some local high school or agricultural college

The Musical Director, who has charge of all music incidental to the pageant, and who is usually the leading musician of the community

The Chairman of the Art Committee, who has charge of the pageant costumes and who should be capable of working out a definite and beautiful color scheme for the whole pageant

Chairman of the Pageant Grounds. This chairman, in consultation with others, looks over all available pageant sites, selects it in consultation with the pageant director and has charge of all arrangements about the seats, dressing-room tents, sanitation, parking of automobiles and vehicles.

Chairman of Printing. This chairman sees to the printing of the book or program of the pageant, which sells for a stipu-

lated sum. He also has charge of publicity for the pageant.

Pageant programs may sell for ten cents to twenty-five cents; pageant books from twenty-five to fifty cents. Pageant seats should cost from fifty cents to one dollar. It is manifestly better to have a large enthusiastic attendance at fifty cents than a sparse attendance at one dollar. Usually a pageant, to be a financial success, should be given on three consecutive afternoons, one of these afternoons being a Saturday.

Chairman of the Cast Committee. This chairman, in consultation with the Pageant Director and the Director on Dances, selects the people best suited for the various parts.

Rehearsals. In order that interest may not lag, rehearsals should begin not too far ahead of the production and continue rather steadily until the dress rehearsal. They will occupy at least a month and, in fine weather, should take place out of doors. It is almost fatal to try to give a second pageant on top of the one which has just been produced; a smaller pageant takes away from the dignity and beauty of the larger pageant and is an anti-climax.

### *The Play*

Hand in hand with music in its power to create neighborliness and good-will is the drama. "In a country town nothing attracts so much attention, proves so popular, pleases so many or causes so much favorable comment as a home-talent play. It is doubtful whether Sir Horace Plunkett ever appreciated the significance of the statement he once made when he said that the simplest piece of amateur acting or singing done in the village hall by one of the villagers would create more enthusiasm among his friends and neighbors than could be excited by the most consummate performance of a professional in a great theater where no one in the audience knew or cared for the performer. Nothing interests people in each other so much as habitually working together. It is one way people find themselves. A home-talent play not only affords such an opportunity, but it also unconsciously introduces a friendly feeling in a neighborhood. It develops a community spirit because it is something everybody wants to make a success, regardless of the local jealousies for differences of opinion."

### *The Little Country Theater*

This statement comes from the rich experience of Prof. Alfred Arvold, of the North Dakota Agricultural College, who developed the first Little Country Theater. At this theater students are taught to produce plays which they can

later take back to their own communities. They are taught to remake town halls; to use screen scenery; to make use of the simplest materials in the most effective way. The performances given in the made-over university chapel which serves as the theater are, for the most part, one-act plays about farm life in North Dakota; a one play combining folk costumes, folk music and folk songs was produced by a group of Icelandic students before an audience composed mainly of immigrants from Iceland. An experiment which could be copied all over the country to great advantage was the presentation of several one-act plays at the State Fair. By such means Mr. Arvold is giving to farm people what they need, more color and romance.

Mr. Arvold has prepared copies of festivals, folk dances, pageants and plays which are loaned to the citizens of the state for a period of time not to exceed fourteen days. Subject matter upon the selection of plays, organization, music, decoration, costumes, drills and dances is also kept on hand for the use of the people of the state.

### *Many Colleges Are Helping*

Many colleges have accepted their responsibilities for the development of art life in rural communities. The Agricultural College of Utah gives instruction in the producing of plays for country districts and issues through its Community Service Bureau lists of suitable plays. Through its rural service department the University of Kansas has led in the production of pageants in one hundred and twenty rural communities. The pageants have included "The Pilgrim," "The Pioneers," "The Folks Who Are Making Kansas the Heart of the Nation." It is reported that scarcely any professional plays come to the rural districts of Kansas since amateur plays are so well-developed there. The work of the University of Wisconsin in both music and drama is well known. The Agricultural College of Ohio makes it a rule to produce a good play during Farmers' Week. "Between Two Lives," by Charles Burkett, has been remarkably successful, not only in Ohio, but at county fairs and farmers' weeks throughout the country. It shows why young people want to leave the farm, the difficulties which are to be met in the city, and sets forth dramatically the fact that the ambitious boy or girl has just as good a chance on the farm as in the city if they will be alert to meet their opportunities.

The Cornell Dramatic Club gives a play written by one of its own number every year during the annual Farmers' Week. The club also put on some plays, including "The Pot o' Broth," by Yeats; "The Workhouse Ward," by Lady Gregory; and



"The Bracelet," by Alfred Sutro. During the week the club played to about six thousand people, substantial country folk, "who really surprised me," says the dramatic director, "by their general interest in the plays and by their apparent response to the suggestion that there was something in it for themselves." The little theater was packed at every performance.

Through the work of Professor Drummond at Cornell not only at Farmers' Week but during the week of the State Fair at Syracuse demonstrations are given several times a day to show the possibilities which lie in country theatres. A booklet called "The Country Theatre," prepared by Professor Drummond, is distributed by the State College of Agriculture at Cornell.

### *Salida's Experience*

A very interesting experiment with community drama has been worked out in Salida, Colorado, a mining town of 4,000 people made up of Mexicans, Spaniards, Frenchmen, Italians, Bohemians, Serbians and many other nationalities. This community of countless nations is today putting on grand opera and the finest plays in the English language, and the people are painting their own scenery and making their own costumes. During the year practically every citizen of Salida takes a major or minor part in some production, the actors ranging from little children to women in their seventies. The program committee labors all summer in preparing the program, and the women's clubs present every year a study of the plays and dramas given.

It was through the vision and energy of a woman coming from the outside to become a resident of the town that Salida's activities have been made possible. But what has been done in Salida can be done and is being done in many other communities.

### *Choice of Plays*

Plays suggested as especially suitable for producing in the country districts are: "A Bee in a Drone's Hive," written by a young farmer out of his own farm experiences and extolling the advantages of rural life (obtainable from Prof. A. G. Arvold, of North Dakota Agricultural College, Fargo); "Back to the Farm"; "Kindling the Hearth Fire," by Martin Sheunway, of the Extension Division of the University of Minnesota. (See Appendix E for list of plays and pageants especially adapted for use in rural districts.)

### *Scenery*

The lack of stage property should not cause any community

leader to hesitate to attempt a simple play. In a schoolroom a large flat packing box will serve the purpose of a stage if painted or draped. Lighting may be arranged in a crude way by means of lanterns or tin lamps with reflectors. Sheets of colored glass may be used for lighting effects. The necessary scenery may be painted under the supervision of the teacher or by a talented person in the community. The curtain is not difficult to arrange on a heavy wire. Slide curtains may take the place of side scenery. Costumes depend on the ingenuity of the teacher and pupils and the helpful committee.

### *The Outdoor Play*

Miss Mackay suggests in the September issue of *The Playground*\* that if the pageant has aroused a desire for outdoor dramatics it should be followed by an outdoor play. Among the plays which may be given are "Pandora," "Hiawatha," "Rip Van Winkle," "Mid-Summer Night's Dream," the shepherd scenes from "A Winter's Tale," "The Piper," "Robin Hood" and "Jeanne d'Arc," all of which have been successfully produced in rural districts.

### *The Outdoor Theater*

A number of communities have developed a permanent outdoor theater such as exists in Peterboro, New Hampshire. Such rustic theaters are left, as far as possible, in their natural state and are open on all sides to the sky. In choosing the site it is important that there should be a level, grassy space for dancing and enough screen background to hide the actors. If the theater is to be a permanent thing, trees can be set out for the stage background and wings, but as trees take some time to grow, it is suggested that green posts and chicken wire be used and that vines such as ivy, Virginia creeper and wild cucumber be planted to cover the wire.

### *The Rural Community Theater—Scenery and Curtains*

If the establishment of an outdoor theater has successfully fostered the lyric spirit during the summer months, steps may well be taken to organize an indoor rural community theater as the art center of the township. Some communities have a community building containing a rural theater. Often existing auditoriums may be used or a town hall or a high school stage utilized. It is generally necessary to make some changes to

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\*This is one of the series of articles by Constance D'Arcy Mackay entitled *Imaginative Rural Recreation*, which appear in the April, May, June, July, August, September, October and December, 1920, issues of *The Playground*. Single copies of these numbers may be secured for 25 cents.

adapt existing buildings for the purpose. For example, if the floor of the hall does not slope, the stage must be raised three or three and a half feet from the floor. The problem of devising scenery should not be difficult.\* Several rural theaters now make use of the cyclorama made of heavy curtains, hung on a semi-circular iron frame. If only one cyclorama can be afforded, these curtains should be of forest green denim. A Canton flannel cyclorama can be had complete for approximately \$35, if made by the people of the community. Where there must be a proscenium curtain, some heavy material such as Canton flannel, denim or felt should be used. This curtain should be parted in the middle and hung on rings to a strong curtain pole so that it can easily be moved backward and forward. Dark green is the best color for such a curtain.

If, at the beginning, even such a curtain as this is too much for a rural community to afford, then let everyone give some old curtains, or couch covers, or strips of old woolen dresses, or cloaks, after a thorough canvass of the neighborhood has been made. Have all of these dyed black and then stitched together to make a curtain. Likewise, for a community having very little money, it is well to build folding screens for the stage. These screens should be constructed as an ordinary wooden clothes horse is constructed, and the tops of the screens should be higher than the top line of the proscenium curtain. Place one of these screens at the back and one at each side of the stage. This will do for what is technically called a "box set." It should be built so that there will be an entrance at background or at right and left. Imitation windows can be fastened to the screens. When this wooden frame screen is built the screen should be covered either with compo-board tinted a neutral shade, preferably a pale gray or oatmeal color, or with burlap stretched tautly across. (Compo-board can be had wherever architect's supplies are carried.) This set can be used for realistic scenes.

### *The Director*

If the director cannot be found in the community he may often be brought from outside for a small salary, as in the case of several rural theaters. Really fine experts can be found to whom opportunity means more than financial reward. The personnel of a theater should consist, if possible, of a paid director and a volunteer staff. This staff includes assistant director, art director (costumes, scenery), music director and

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\*Detailed suggestions for scenery and for the organization of a rural community theatre are to be found in the October, 1920, *Playground*.

house manager, who has charge of the properties, heating, cleaning and sanitation.

In a small town it is sometimes better to send out a printed announcement mentioning the possible repertory of plays, the aims of the theater and the price of seats. These may run from fifty cents to one dollar, but they should not be more. If possible, the whole house should be fifty cents.

### *The Players*

The main group of the theater may consist of from fifteen to twenty players who can be drawn upon at any moment. They may be used in relays. Performances may be given every Friday and Saturday or Friday and Saturday of alternate weeks. Two nights or possibly three nights a week should be selected as rehearsal nights. These should be faithfully adhered to and it must be understood from the outset that rehearsals are to be regularly attended.

### *Choice of Plays*

It is better to begin with a program of three one-act plays. This means that three distinct groups of people can be rehearsed and the burden does not fall heavily on anyone's shoulders. Suggestions for these one-act plays can be found in the May and July, 1920, issues of *The Playground*, and in Mr. Arvold's pamphlet, *The Soul and the Soil*.<sup>\*</sup> A program that has been proved universally successful consists of Alice Brown's *Castles in Spain*, Zona Gale's *The Neighbors*, and Yeats' *Pot o' Broth*. The Irish plays of Synge, Yeats and Lady Gregory prove of unfailing interest. The rollicking humor of *Duty*, by Seumas O'Brien makes this a particularly happy choice. New plays are continually being produced that are excellent for rural theaters. *Miss Civilization*, by Richard Harding Davis, is a one-act play widely used by rural theaters.

## SUGGESTIONS FOR OTHER FORMS OF ART EXPRESSION IN RURAL DISTRICTS

### *Pictures and Art Exhibits*

There is nothing more pathetic, says Mr. Lorado Taft, the sculptor, than for people to live in a world of beauty without seeing it. Mr. Taft believes that one of the methods of developing the appreciation of beauty and art which should be the possession of everyone is through seeing beautiful pictures. In making a practical application to rural districts, Illinois is taking steps which it is hoped will lead to the building up of

<sup>\*</sup>Published by the Playground and Recreation Association of America. 15 cents.



an art gallery in many rural communities. A state-wide committee has been organized, made up from the people in every community most interested in art; in many cases they are artists. Each community has one representative. This committee is working for better art teaching in the schools and for the creation of exhibits of paintings and prints which can be sent to rural communities at a cost not to exceed five dollars. Some of these art collections have already been set up in libraries in the town hall. Community houses, it is suggested, should have such collections. An effort is being made in Illinois to collect the best art products of the state and the committee is working on a plan of competition which will get people to see the most beautiful things in their own communities. Such competition will include Kodak pictures and similar forms of competition.

### *Moving Pictures*

The time will come, Mr. Taft has suggested, when, through the movies, the best in art will be brought to the people in rural districts. Not only will there be more dramatization of the best in literature and presentation of classic plays, but there will be pictures showing the lives of great masters and their work.

The little old lady in a Vermont town who exclaimed, after watching a picture of the Alps by moonlight, "My! Here I am taking a trip to Europe for ten cents" voiced the pleasure that people living in the country find in the opportunity to get away imaginatively from their own surroundings through the medium of the movies. Undoubtedly the presence of movies in the country districts relieves the monotony and gives an outlook into other lives. In the case of travel pictures and films treating historical subjects, the influence is undoubtedly a beneficial one. Agricultural movies present information about farm life more vividly and concretely than is possible by means of a lecturer.

When the undesirable, third-rate movie reaches a rural community regularly there is danger and, as a result, the movie problem in the country, as in the city, resolves itself into one of selection and censorship. The ideal method of control seems to be realized when the town operates an amusement center of its own, selecting its own pictures according to the good taste of all the people in the community. This requires securing united support.

### *Chautauquas*

In many rural communities the chautauqua has been practically the only channel for art expression. At the present

time its programs are more interesting and alive than they have ever been before. Story-telling for children, folk dances and games, as well as bird clubs, present activity for large numbers of people of the community. Operas are being added to the program, such as *Robin Hood*, *Pinafore*, *Martha* and others. Full-length plays like *Polly of the Circus*, *It Pays to Advertise* and *The Man from Home* are gradually taking the place of dramatic readings and impersonations; and Shakespeare is still very much alive on the chautauqua circuit. Pageants, too, for which the children and young people of the community are trained in advance by an expert, are giving to the people of small towns the benefit of professional advice and a taste of dramatic expression. Historical, patriotic and fairy pageants, Biblical and Mother Goose pageants offer a wide choice adaptable to the particular groups to present them.

### *The Country Fair*

Although still very much in the hands of commerce, with its undeveloped side shows and money-making attractions, the country fair shows promise of becoming in time a real expression of the work and life of the countryside. Already several towns have succeeded in having programs of talent presented by the people themselves. Every effort should be made to strengthen this phase and to substitute the best available in country drama for the cheap carnival which persists.

## CHAPTER EIGHT

### Suggestions for Organization and Leadership

**M**ANY rural districts and communities may feel that lack of leadership and difficulties of organization will prevent them from undertaking an organized program of recreation. It is important for such communities to bear in mind that the initiation of activities in a very small way, where there is enthusiasm and a real desire for a recreation program which will enrich rural life, will gradually develop into a program with county-wide ramifications.

#### METHODS OF ORGANIZATION IN OPERATION

The fundamental thing to remember in developing an organization which will assume responsibility for the rural community's leisure-time life is that it shall be inclusive of all the people, irrespective of political, church or industrial divisions or small group interests, and that it shall extend over the entire area of the natural community.

#### *The Community as the Unit of Organization*

In general three main units are considered as bases for organization. These are the community, the county and the state. Except for administrative purposes, when the county is felt by many to be the logical unit, the chief concern in the plan of organization is the community.

The impulse for the organization of a program may come from within the community itself or from an outside organization which is prepared to help communities start work and train local leaders. A community or district realizing its need may choose an outside agency to come in and help plan the program. Or an existing agency, such as the Farm Bureau or such a private organization as the county Young Men's Christian Association or Young Women's Christian Association, feeling the need for an organized program, may call together other agencies and local leaders, such as the local minister, a socially-minded school principal or teacher and interested residents, and plan for a pooling of interests. This may lead to the formation of a committee with a number of

sub-committees on special phases of the recreation field which will bring into the plan as many people as possible; or a Recreation Association may be formed with properly elected officers to which every member of the community may belong and pay dues. Such a committee or association may be able to secure funds from taxation for conducting playgrounds and carrying on community recreation activities. This was done in a small mining town in northern Michigan, where the settlement consisted of not more than thirty houses.

A possible plan of community organization lies in the form of organization put into operation in a number of communities by Community Service through which a local Community Service group is organized with its governing board made up of representatives of community interests, such as the religious or educational life rather than community agencies, with standing committees to take responsibility for various needs or interests which are permanent, and with sub-committees to arrange for special occasions and needs as they may arise. Through this plan a large number of citizens are brought into action as committee members, and every member of the community may belong to Community Service and participate in the activities. The Community Service group representing the community in all its leisure-time interests is self-determining, assuming full responsibility for the support and management of its own affairs. Community needs and conditions must, of course, determine just what phases of the plan are applicable.

### *Community Clubs*

An interesting experiment illustrating how one organization may take the initiative has been worked out in an Ohio county. Here a group of citizens was called together by the initiating organization, in this case the Red Cross, in each community where the organization was to be set up. A community get-together meeting was held. Invitations were sent to families who ordinarily came to town for social, religious, educational or commercial advantages. They were sent unsigned in order to arouse the interest of the people. The program of this meeting consisted of one half-hour of community singing, a one-hour program of motion pictures consisting of a travelogue and some other more or less educational features and ending with a comedy. This was followed by a forum in which the question "What Is the Matter with Our Town?" was discussed. Open discussion was encouraged. Refreshments were served at this meeting.

As a result of the first meeting a "steering committee" was selected by the audience, which was representative of all com-



munity interests. This committee later worked out plans and programs.

An organization called a Community Club was invariably suggested; a simple constitution was drawn up, a nominating committee chosen and plans made for a second community meeting at which reports were given and a social program put on. Subsequently such social meetings were held once a month, together with a business meeting.

The committees in general created to carry on the work—not all of these operating in one community—are as follows: Program Committee, Improvement Committee, Library Committee, Health Committee, Athletics Committee, Music Committee, Literary Committee, Boys' Work Committee, Girls' Work Committee, Lyceum Course Committee, Religious Education Committee, Exhibit Committee and School Committee.

### *Results*

Fifteen or sixteen have been organized in the county into Community Clubs, and in each one something very positive and definite has been done. Christmas celebrations have been held; abandoned churches, an old schoolhouse and a jail have been turned into community centers; playgrounds have been established; roads have been improved, and in one town a lighting system has been installed.

At a conference held early in 1920, 400 delegates were present representing every community in the county, and 500 people attended a community picnic held in August. County baseball teams of men have been organized, the communities providing the time and place to play, usually Saturday afternoon or Sunday. Leagues of basket-ball and other games have been formed.

During the year seven circulating libraries of 40 books each were left at different communities for a two-months' period. Seven or eight lyceum courses were set up in as many different centers, the talent being secured from nearby cities and not from bureaus. A county band was planned which brought together 40 musicians from various communities.

### *Other Clubs*

Community clubs organized on a somewhat different basis are described in a pamphlet issued by the Michigan Community Council Commission entitled "The Rural Teacher as a Community Leader."

In forming the club it is suggested that the teacher will probably take the initiative in calling and planning the first

gathering for the program of which the following suggestions are given:

1. Most parents will attend programs in which their children take part. For that reason it may be well to give a school program, so arranged that every child has some part, at least in songs. Avoid having program too long.

2. After the program the teacher or one of the school patrons should speak on the possibilities of frequent meetings of a similar kind in which young and old shall take part.

3. Follow with community singing, games or refreshments, so that all present may take part in some way. While all are still having a good time announce the next meeting and adjourn.

4. Have as many school patrons assist as possible, some one to lead singing, some young person to direct games, or a committee in charge of refreshments. The teacher must be ready, however, to step in tactfully and save any "situation." It is her responsibility to see that there are no dull moments.

*Organization.* As many people as possible should be drawn into the program and gradually after a few social meetings have been held the leaders will be discovered and election of officers can take place. A president, vice-president, secretary-treasurer are probably the only officers needed. Care should be taken to have the officers represent different parts of the community and different groups in it. Otherwise only a certain group will continue to be interested in the meetings. Brief by-laws should be drawn up which will set forth the name of the organization, purpose, membership, meetings, officers, committees, elections, etc.

Committees are important. Avoid a number of standing committees that do nothing. The program committee that plans meetings for three months to a year in advance has a big responsibility. Often considerable rivalry is aroused if a committee of two or three is put in charge of each meeting.

*Programs.* Suggestions for programs are as follows:

1. Old Settlers' Meeting

Make special effort to have all pioneers receive personal invitation. Have two or three speak on such subjects as "The First School Here," "How Farm Methods Have Changed in Sixty Years," "Our Good Times of Fifty Years Ago." Later play games previously suggested by old settlers. Revive some old-fashioned games.

## 2. Spelling Bee

The contest may be boys against girls followed by men against women, school children against adults, or mixed groups against each other. Have rules thoroughly explained. Stick to them. It is often advisable to have some one beside the teacher pronounce the words.

## 3. Father and Son Debate

Get two or three of the best speakers on each side. Choose an interesting and timely subject. Help them find material, also to organize it. Be sure that the two teams agree upon rules of procedure, time, etc., before evening of debate. This meeting may be made unusually interesting. Follow debate with games or stunts in which all may participate.

## 4. Musical Program

Community singing, children's chorus, young people's quartet or chorus, soloists' talent from out of town. Follow with games.

## 5. "Live Longer" Meeting

Have children make posters, rhymes and jingles on health subjects. Probably a doctor or nurse from the nearby town will give the address of the evening. Ribbons might afterwards be awarded to the three best posters.

## 6. Community Christmas Tree

## 7. Men's Program

Songs, short play or minstrel show, dialogue, recitation, speech, games, refreshments. The program should be in charge of men and boys.

## 8. Rural Fair

Must be planned many weeks in advance. May be held at school, hall or home. Exhibits: children's hand work, school work, club products, pets, adults' exhibits of canned and baked goods, fancy work, fruit, vegetables, grains, poultry, live stock. Give wide advertising so other communities may be represented. If big fair is too great an undertaking, an exhibit of school work, pets and home work of children may be held the first year. The larger fair can be worked up the second year.

## 9. Community Reunion

The best time for this is probably during the holiday sea-

son or in the summer when many come home or are visiting. Have special features for those who have been away. Some can take part in the program; all can join in games or special stunts. The names of some can be used for charades. Committee in charge plans all details toward making those who have been away feel that they are welcomed back by neighbors and friends.

#### 10. Consolidated Schools

The county commissioner can give helpful suggestions and probably help to get a speaker. It is possible to get a set of 55 slides on this subject for expressage. Apply U. S. Department of Agriculture, States' Relations Service, Washington, D. C. Pamphlets for free distribution may be obtained from State Department of Education, or from the International Harvester Company, Harvester Building, Chicago.

#### 11. Book Party

If possible get speaker from nearby library to talk. Follow with a book exhibit. Individuals, groups, families, may by costume and pantomime represent name of a book. Arrange definitely beforehand for a few of these. A bit of rivalry between groups may be worked up. Some objectives of this meeting:

- (a) Traveling library for school
- (b) Traveling library for adults
- (c) Short lists of books to put into hands of parents as suggestions when they wish to give books:
  - "Pied Piper of Hamelin"
  - "Swiss Family Robinson"
  - "Hiawatha"
  - "Little Black Sambo"
  - "Darius Green and His Flying Machine"
  - "Beautiful Joe," Marshall Saunders
  - "Uncle Tom's Cabin," Harriet B. Stowe
  - "Tom Sawyer," Mark Twain
  - "Eight Cousins," Louisa Alcott
  - "Little Women," Louisa Alcott
  - "Pioneers," Cooper
  - "Freckles," Porter
  - "Hans Brinker and the Silver Skates," Dodge

Let groups suggest others and submit details of presentation for approval. Be sure that name is distinctly given while the group is posed.



## 12. Patriotic Evening

Decorate with flags that children bring, bunting, crepe paper, historical pictures. Mass singing of patriotic songs. For variety women and girls sing, then men and boys.

Two or three short talks on "How Patriotism Is Tested in Times of Peace"

Music

Patriotic address or play

Oath of allegiance to flag

Star Spangled Banner

Even games and refreshments may be given a patriotic tone: national march, flag relay, all American refreshments

## 13. Inter-Community Chautauqua

This has been done in this way:

Three neighboring communities prepare an evening's entertainment

Each gives program in all places on circuit

## 14. Inter-Community Chorus

A director has charge of the choruses in about four centers. The combined groups form one large chorus which gives the concert or cantata in all centers represented. If a capable director can be found this may be worked out with excellent results.

## *Rural Clubs*

The rural clubs operated in Wisconsin and described in Bulletin No. 271, Rural Clubs in Wisconsin, represent a very simple method of organization. Such clubs might be specifically planned for the carrying on of recreation activities and might well prove the starting point for a larger program. The method of starting such clubs is thus described in the bulletin.

*Talk the matter over thoroughly.* The idea of forming a club can be talked over in a general way with nearly everybody who would be concerned. Interest will thus be aroused and partiality will be avoided.

*Get a member of a similar club to visit you.* Time will be saved if a member of a nearby club similar in character to the one proposed will visit the community and answer questions.

*Call a meeting of everybody concerned.* When the idea is fairly well understood by general conversation, a meeting may profitably be called for further explanation and final decision. Small beginnings should not be despised. There is a place for even small clubs.

*An outside speaker and a short program* will help this first meeting. The speaker may be from a neighboring club. Your county superintendent of schools will probably be available.

*Elect officers* who will undertake to work up the program for the second meeting and also present a constitution for adoption.

*Adopt a constitution and appoint committees.* When the constitution is adopted and the various committees are appointed or elected, the club is under way.

### *Arousing Interest in Community Recreation*

An important step in developing a community recreation program is involved in arousing the interest of the people of the community in the formation and carrying out of a program. Mr. E. C. Lindeman, of the Committee on Recreation of the American Country Life Association, suggests that in creating sentiment in favor of organized recreation the following methods may be adopted: (a) mass meeting, (b) newspaper publicity, (c) play demonstrations. The play demonstrations, Mr. Lindeman suggests, are the best method of developing favorable opinion. The demonstration should be carried on first for children who come together for a play festival and later for adults. There might be a dinner with leading citizens at which the recreation program for the community is discussed.

### *County Organization*

It is felt by many of the Country Life leaders that activities should begin with the local community and its agencies and groups, gradually working out into the county and finally centering in a county organization for administrative purposes.

### *County Unit System of North Carolina*

An interesting form of organization for rural work is exemplified in the North Carolina plan through which work is conducted under the County Unit System originally instituted by the Bureau of Community Service, organized in 1916, now a definite division of the Department of Education with the Departments of Agriculture and Health cooperating.

The work was promoted primarily for the purpose of making it possible for more communities to have good motion pictures, and under the terms of the act creating the bureau the state pays one-third and the community two-thirds of the cost of maintaining a motion picture unit. To raise the money required of the community the law permits an ad-

mission charge of ten cents to be made at the regular meetings where the films are shown.

Around the motion picture many community activities have grown up under the leadership of the county director, who is in charge of community activities in ten counties. She directs all of the community center activities in the ten counties in her circuit together with plays and games in schools, story telling, community organization and junior citizenship. Each community center has two meetings a month at which a moving picture program of twelve reels is shown, a part of the time being given over to a discussion of community problems. Social, recreational activities are also introduced at the meetings.

The following extracts from a letter received from the director of the Franklin County Community Service tells something of the story of the work of the County Unit System of Community Service as it affects the lives of the people in the individual community.

"I always try to reach the school at least an hour before it closes in the afternoon. I visit the different rooms and tell stories suited to the different grades or do some other kind of classroom work. Sometimes the children assemble in the auditorium so that all may hear all the stories. After the stories I take the children out on the playground, usually in groups, with their teachers and teach them new games and enjoy old games with them.

"Then, that night we have our meeting for all the people of the community or I might say communities, for we encourage people to come in from the surrounding school districts.

"We have along with our picture program, instrumental music, community singing, special songs, stories, recitations and debates. Often too we have business meetings and short lectures. The school or betterment associations often sell refreshments for the benefit of some school or playground improvement. We hope within the next few months to add to our equipment a slide projector so that I can do some illustrated classroom work in the afternoons, and that we can throw on the screen between reels the words of some familiar song or any kind of progressive propaganda.

"We feel that the work in 'Junior Citizenship' mentioned in the leaflet is one of the most important branches of our work. We try to center as many of the school activities around this part of the work as possible.

"So we are planning to begin a countrywide school publication called the 'Franklin County Junior Citizen.' We will have one department for each of the four standards for which the Junior Citizens work, one for local school news and one

for jokes. Since we have tests also for the upper grades this paper will be handled largely by the pupils of grades six to eleven.

"The people of the communities enjoy our programs very much and come out in large numbers. During the month of October the attendance was 3,661."

The Farm Bureaus, already mentioned, developed on a county basis, are increasingly affording opportunity for developing a better-rounded rural life. The county agent helps with the agricultural and economic problems involved. The county club leader organizes and carries on the interests of the boys and girls, and the home demonstration agent helps in problems of the home. Nearly all the meetings of the local bureaus have recreational features, but there is unlimited opportunity for the development of the leisure-time end of the program. To this end some Farm Bureaus employ community secretaries.

#### STATE ORGANIZATION

A number of organizations such as the Young Men's Christian Association have state associations or committees, or state advisory service, to assist in the organization and development of county work, much of which is along recreational lines, and to give all possible help in keeping up standards. Many people feel that such a state organization plan is very helpful, serving as it does as an amplification of the circuit rider plan.

North Carolina has a state board of public welfare supported by public funds which is in charge of the county work. As an important consideration of the county work is the development of community organization and community recreation the form of organization in North Carolina is significant. The State Commission not only serves in an advisory capacity, as does the state committee of the Young Men's Christian Association and other organizations, but acts in an administrative capacity.

#### LEADERSHIP

As in urban communities, so in rural, the question of leadership is all important. The rural district has its leadership—often latent—and it is most essential that through training these resident leaders shall be helped to make a larger contribution to their communities.

##### *The "Latent" Leader*

The school teacher has already been mentioned as repre-



senting one of the most promising elements of leadership in the rural community, and suggestions are offered in Appendix D for recreation institutes for rural school teachers.

The pastor of the country church possesses natural prestige which will help make him an effective leader. Sometimes more effective than either the teacher or the pastor is a resident of the community, possibly a farmer or a village doctor, who assumes leadership because of his introduction into the community of a new idea. Mr. L. J. Hanifan, author of "The Community Center," tells in a homely but pointed way how such a man may carry opinion with him. A local farmer imported from another state three pure-bred calves, the first to be brought into that particular district. His neighbors could not understand why a man should go into another state and pay twice as much for calves that were no better, apparently, than the ones obtainable at home. But when the neighbor had received from ten to twenty dollars more a head for the offspring of the improved breed than they were receiving for theirs they became convinced of the possibilities and followed his example. The progressive farmer had become a community leader by bringing to it a new idea. Such men are to be found at the head of the grange and farmers' bureaus and they are among the people who must accept responsibility for the creation of a new social as well as agricultural life.

The returned soldier, who has learned what service is and who is naturally a hero in the eyes of the younger boys, is ready to be called upon as leader in the community's recreational life. Often he may be utilized as Boy Scout master.

There is, too, the local musician who has been eager for a chance to develop the musical talent lying latent in the community; the young man or woman with some dramatic ability, who might be trained to coach amateur theatricals and the many others seeking an avenue for self-expression, who, with training, might make their ability, however small, count in community expression.

### *The Training*

All agencies and individuals who can possibly make a contribution to the training of these latent leaders should be called upon. The physical director of schools or the recreation director of the county Young Men's Christian Association or Young Women's Christian Association may be well equipped to train in games, athletic and recreational activities and folk dancing. County agents who have specialized knowledge will be helpful. A nearby community may be able to supply a musician or a pageant director to help in the training. The State Agricultural College, whose graduates are leaders of

the communities where they go to live, should be a fruitful source of supply. The Extension Departments of State Colleges and Universities are, many of them, in a position to provide leaders for institutes in the training of volunteers for social, recreational and dramatic activities.

Community Service in towns and cities where local Community Service groups have been organized seeks to train local leaders, through the provision of specialists in games, community music and community drama, who give definite training in the directing of games, in song leading and in the organization of dramatics. The volunteers who receive their training in this way give their services to community agencies and thus help to strengthen the social life of the entire community.

*County Institutes.* A number of such institutes of three days each were held in a number of towns of Warren County, Ohio, interested in developing Community Service. Some of these towns had only a few hundred residents. As a result of the institutes a program of activities was planned to be carried on by the local Community Service committee representative of all interests in the community. The year's program which was outlined may be suggestive to other communities who, through volunteer committees, may be able to develop some of the activities.

#### *September—*

1. Institute conducted by Community Service concluded with General Community Play Day
2. Organization Storytelling Club
3. Organization Games and Play Leaders Club
4. Organization Community Music Club
5. Organization Dramatic Club
6. Organization Forum

#### *October—*

1. Community Fair and Play Day
2. Regular meeting of each local Community Service Club
3. Organization Hiking Clubs
  - Bird Clubs
  - Botany
  - Walnut Hunt
  - Camera Club
  - Treasure Hunt
4. Celebration Columbus Day
5. Game Night—Mardi Gras, Hallowe'en

#### *November—*

1. Armistice Day Celebration

2. Pilgrim pageant celebrating the three hundredth anniversary since landing of Pilgrims
3. Special Thanksgiving stories in schools, churches, etc.

#### *December—*

1. Organization of winter sports
2. General development of indoor games
3. Community Christmas Tree
  - Card singers
  - Candle signal in windows

#### *January—*

1. New Year's Eve Party—old customs
2. Continuation winter sports and indoor games
3. Organization debating society (to prepare for county debate to be held in late spring)
4. Home talent entertainment under auspices of dramatic club
5. Coasting parties
6. Ice or Snow Carnival
7. McKinley Day
8. Music Memory Contest

#### *February—*

1. Community Chorus entertainment
2. Ohio Admission Day
3. Celebration Lincoln's, Darwin's or Washington's Birthday

#### *March—*

1. Boy Scout entertainment—St. Patrick's Day party
2. Indoor community box supper and games and spelling bee
3. Audubon Club organized
4. Easter sunrise celebration—carols—egg rolling and hunts
5. Kite Tournament—Manual training for kites

#### *April—*

1. Organization of horseshoe pitching league
2. Organization of volley ball and indoor baseball leagues
3. Organization of botany hiking club under Scout masters or botany teacher to continue through spring and summer
4. Marble and Top Tournament
5. Baseball and Indoor Baseball

### *May—*

1. May Day Festival and games
2. Good crop celebration with an address by county agent and state agriculturist, and inaugurate farm products contest among school children
3. Playground Institute
4. Croquet
5. Mothers' Day
6. Memorial Day

### *June—*

1. Flower Carnival
2. General school exhibit including home economics, manual training bird house contest
3. Organization playgrounds, vacant lot play
4. Volley Ball Tournament
5. Flag Day

### *July—*

1. Horseshoe Tournament
2. Fourth of July celebration and Play Day

### *August—*

1. Croquet Tournament
2. Community picnic and play day
3. Star-study parties

### *September—*

1. Labor Day
2. Two and three-day Community Fair including:
  - a. Community games
  - b. Community music
  - c. Exhibit farm products
3. Geological hikes

Each community committee in charge of the development of a community-wide program must seek out its sources of help, for this is the most important element in its program. Each community, though often with the help of an outside agency, must develop its resident forces—its local leadership—for on this depends the permanency of the work.

### *A New Profession*

As has been pointed out, latent leadership in the community must be discovered and trained for the building up of rural community life in its leisure-time phases. But there is evolving, through processes which have slowly but surely been



shaping rural life, a new profession—that of rural organizer or rural community secretary—an employed worker of training, experience and broad vision, with highly developed powers of leadership, who will see in all their interrelationships and in their true prospectives the problems and needs of the rural community as they affect all the people.

A number of such pioneer rural community secretaries are now quietly at work. As they demonstrate the value of their work to rural community life and as communities themselves come to appreciate their needs, additional workers will be needed. Thus, in the rural communities of America will be established permanent leadership for the focusing of community forces and the creating through the community itself of a more abundant life.

# Appendix A

## SPECIFICATIONS FOR HOME-MADE APPARATUS

The following directions for the construction of home-made apparatus will be helpful to rural schools and small communities in providing adequate play facilities for their children. These instructions are reprinted with permission from a rural recreation manual, "Neighborhood Play," published by the *Youth's Companion* in cooperation with the United States Bureau of Education.

### *Materials*

Number 1 spruce or southern pine is excellent material for most playground apparatus. White ash has the advantage of added strength, but it splinters easily. White oak should be used for pieces that receive much wear—such as swing boards and turning bars. All wood should be carefully seasoned, and such parts as come in contact with earth should be tarred or treated with creosote.

It is well to saturate the wood thoroughly with boiled linseed oil. In any case it should be finished with two coats of good outdoor paint, preferably dark green in color, or with one coat of shellac, followed by one coat of the best spar varnish.

### *Sand Box*

The desire to play in the sand is universal and, for little children, the sand box or sand table is the piece of playground apparatus that brings the largest returns. But place it out of the way of stray balls and other similar dangers.

A good size for the box is five feet by ten feet. First remove the sod from an area of those dimensions and, if the natural drainage is poor, replace the top layer of soil with gravel. Procure two boards fifteen feet long and eight inches wide, a few nails and a joist two by three inches and eight feet long. Saw the joists into pieces two feet long, sharpen the ends and drive them into the ground sixteen inches at the points that are to be the corners of the box. From each board cut a piece five feet long for the ends of the box. Nail the boards to the corner posts so as to form the sides and ends, and, if you wish, level the tops.

The apparatus is complete when you have hauled in the load of sand, preferably of the grade known to dealers as "fine beach." Be sure it is free from earth. It should be changed at the first suggestion of foulness. To keep out stray cats and dogs it is well to place a woven-wire fence four feet high about the box.

To make a sand table construct one or more boxes, eight inches deep, of any desired size, preferably not over three by six feet. Build a strong table to support the boxes about twelve inches above the ground.

### *Swing*

Ordinarily a branch of a tree, a rope and a board are all that is needed to make a swing, but when the tree is not conveniently present make a strong, simple frame of two posts set in concrete and a crossbar at the top. If you tie the rope to the crossbar or to hooks placed in it the rope will soon wear through. A better way is to place eyebolts, two to three inches apart, in the crosspiece. Into the eyes insert a two-inch galvanized-iron pipe, with holes drilled two inches from each end; place oxbow pins in the holes to hold the pipe in place and tie the rope to the pipe.

### *Horizontal Bar*

For the bar itself a galvanized-iron pipe, carefully sandpapered, two inches in diameter and six feet long, will serve as well as the more expensive and less durable wood. Two inches from the end of the pipe drill holes five-eighths of an inch in diameter. For the supports use posts four inches square and nine or ten feet long. Six inches from one end of each, exactly in the center, bore a hole two inches in diameter. To intersect this hole at the center at right angles bore another one-quarter of an inch in diameter.

Set the uprights in concrete. Dig holes for them three feet deep, six inches or more square. In a tub or some other convenient receptacle mix one shovelful of Portland cement, two shovelfuls of sand and four of coarse gravel or small stones, with enough water to make a watery mud pie. When the cement has been thoroughly mixed, pour a little of it into the bottom of the hole, then put in the upright and pour the rest of the cement round it. See that the upright stands plumb and leave it undisturbed for forty-eight hours, by which time the cement will have hardened.

In placing the other upright remember that the horizontal bar must not belie its name. Probably you will have to experiment several times with the depth of the foundation layer of concrete before you fix the upright at just the right height above the ground to make the bar horizontal. Place the post with the large hole pointing toward the other post. Pour the concrete as before. When it has hardened for forty-eight hours, put the bar in place through the holes and bolt it there with quarter-inch carriage bolts. You can set both posts and

the bar the same day, but the slower method described above will give better results.

If you wish a removable crossbar, use a pipe six feet six inches long and arrange the fastening as directed in the description of the teeter, which follows. With the bar removed, the uprights can be used as a jumping standard. To hold the string or stick over which the contestant jumps, drive three-inch nails one inch into the side of the uprights. Always jump from the side of the uprights opposite to that in which the nails are placed.

An adjustable bar can be arranged by piercing the uprights with as many holes as you want and fastening the bar in place as directed in the description of the teeter.

See that the children who use the bar have a soft place in which to land. Sand will save injuries and prevent mud puddles from forming.

### *Teeter*

A board over a fence or a rock is a teeter, but a better one can easily be made. For the uprights get two pieces of five-by-five-inch joist five and one-half feet long. Four inches from one end of each piece bore a two-inch hole. Have ready a piece of galvanized-iron two-inch pipe two feet long, with a cap on one end and a three-eighths-inch hole drilled two inches from the other for an oxbow pin. You can use another bow pin instead of a cap or can substitute carriage bolts for both, or can drill holes through pipe and wood and bolt the pipe in place as you do the horizontal bar; but the first suggestion is the simplest, since it permits the easy removal of the pipe.

Dig holes, with their centers eighteen inches apart, three feet deep, six inches square. Set first one upright, then the bar, then the other upright as directed for the horizontal bar. Be sure to allow the concrete sufficient time to harden.

The plank should be fourteen feet long, two inches thick, and ten inches wide; to keep it in place upon the pipe, bolt to it on the under side two crosspieces of hard wood, each two inches square and ten inches long. For the carriage bolts that are to hold these crosspieces in place, bore four holes, each six feet nine inches from each end of the plank and three inches from the edge. Pad the ends of the plank to form a protection from sudden jars.

The teeter is so popular and so liable to abuse that the plank should generally be taken in every night, and the bar removed when the playground is to be closed—officially—for more than a few days.



## *Giant Stride*

The basis for a cheaply and easily constructed giant stride is an old wagon wheel and a pole eighteen feet long and five inches in diameter at the small end. In almost any village the wheel can be had for the asking and the pole probably can be cut in the woods.

If you use a wheel with a wooden axle stub, remove the axle from the skein, which is the "tapering metal sleeve surrounding a wooden axle spindle to protect it from wear." Shape the top of the pole to fit into the axle skein and fasten the skein securely in place.

If you use a wheel with a metal axle, cut off the axle about a foot from the hub and sharpen it to a point. Here is where you may have to call upon the blacksmith. Cut off the spokes four inches from the hub. Into the middle of the small end of the pole bore a two-inch hole about six inches deep and drive the axle into it. If the blacksmith is helping you, have him shrink an iron collar on the end of the pole to keep it from splitting. It is well to use an all-metal wheel and axle.

Cut sixty feet of one-inch Manila rope into four equal pieces. With copper wire, or by splicing, attach the ropes to the hub. Knot them at the bottom and about every two feet for the lower eight feet. After it has been hung in the sun and rain until it has stretched as much as it will, apply a thin solution of pine tar to preserve it.

Set the pole in concrete four feet in the ground. At that height the lower knot of the rope should clear the ground by about two feet. It is well to place a tin or other waterproof cover over the hub, if it is exposed. The entire wheel may be used, and the ropes tied to the felly; the result is a lengthened flying stride, but an increase in danger.

## *Ball Fields*

The regulation baseball field, with ninety-foot base lines, requires three acres, but a field half that size will serve. A backstop is easy to contrive, although probably the side of a shed will continue to be the most common form. Be sure that small children are not in range of fast balls.

The standard football field requires two and three-quarters acres. Goal posts for Rugby should be erected in the middle of the ends of the field, eighteen feet six inches apart, with crossbars ten feet from the ground. For soccer, which is justly growing in popularity, the goal posts should be twenty-four feet apart with the crossbars eight feet from the ground. (Further suggestions for making equipment may be found in Bulletin No. 42, published by the American Red Cross.)

# Appendix B

## SUGGESTED OUTLINE FOR A ONE-DAY RECREATION INSTITUTE\*

*Prepared by Nina B. Lamkin*

- 9:00- 9:15 Opening of Institute by County Commissioner
- 9:15- 9:30 Aims and purposes of this institute
- To Discuss the recreation problems in rural schools and in town schools which are not already provided with recreation facilities
  - To Discuss in a very practical way what the rural or town teacher can do toward creating more interest in recreation not only among the school children, but in the neighborhoods where she teaches.
  - To Discuss qualities and principles of leadership. How the teacher can enlarge her knowledge of recreation and leadership and how she can develop in her group originality, initiative and leadership. How she can relate health and recreation. How she can develop enthusiasm for play and community spirit
  - To Work out in the demonstration periods practical games adapted to mixed groups of children and to adult groups. These games to be used in the schoolyard, at neighborhood gatherings, etc.
  - To Work out a simple play festival which can be used at the end of school.

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\*Held in counties in Michigan under the direction of State Department of Physical Education and Michigan Community Council Commission

- 9:30-10:00 Suggested games for mixed school and community groups

Serpentine March  
Fox and Hound  
Potato Relay  
Where Is Your *Letter* Going?  
Flower and the Wind  
Partner Tag  
Nose and Toe Tag  
Statue Tag  
Dinner Is Served  
Come Let Us Be Joyful  
Dixie  
Yankee Doodle

What is play?

Need of play in the child's development

Mental

Moral

Social

Physical

Relation of play to work

Constructive and destructive play

Character-building and efficiency

Relation of play to every-day living

Training for citizenship

Some things of moral value that are taught through play without naming them as such

Comradeship

Clean competition

Responsibility

Self-control

Interest in worth-while recreation

Fair play

Joy of expressing one's self through activity

Team spirit

Loyalty

(b) *Community Recreation*

What, Why and How?

What Is Community Recreation?

Dependent on needs

Dependent on opportunities

Dependent on people's interest

Kinds of community recreation which may be planned with little expense

Why we need community recreation

Value as a community builder

To tie up group interests

To expand activities

How we need community recreation

To use present needs and opportunities

To lead on to other activities

11 :00-12 :00 Demonstration Period

(a) *Figure Marches*

1. The diagonal march
2. The maze march
3. The arch march

(b) *Quick formation for ring and group games*

Ranks, column, circles, change from one  
to other quickly  
How to space quickly  
How to get attention of everyone

*Games*

A story play for small children  
Last couple cut  
Touch game  
Trip around world  
Story plays  
Squirrel in trees

(c) *First Principles in Leadership*

1. Have a definite program in mind
2. Know material thoroughly
3. Think out organization of group you  
are to handle
4. Work fast enough so that there is no  
drag to the program
5. Enjoy everything that you help the  
group to accomplish and let them  
know that you do
6. Study your material and select things  
which you are sure will go
7. Have initiative and enthusiasm of the  
right sort

AFTERNOON

1:15-1:45 The Teacher a Recreation Leader  
The wonder box

1:45-2:30 Demonstration Period  
Setting up exercises  
(Refer to bulletin sent from state office)



2:30-3:00 Discussion of Suggestive Play Festival for the  
Closing of School

(a) What can be done with the small group?

What can be done with the larger group?

Type of activities which can be used?

Marches

Setting up drill

Games

Races

Stunts

Singing games

Folk dances

Athletics

(b) Noblesse oblige in recreation and community  
play

Rank imposes obligation

The service which is ours is that which we  
can see in the needs, interests and possi-  
bilities around us

3:00-3:45 Demonstration Period

Material for Play Festival

Suggestive program

1. America—sung by school and audience
2. March of the school—each one carrying a  
flag. Combine the diagonal and the arch  
figures, march to one of your marching  
songs or to one which everyone knows.
3. Soldier Boy—singing game
4. Nursery rhymes by the small children  
See Saw Marjory Daw  
Hickory Dickory Dock  
(Use music in any nursery rhyme book  
or say the words as you do the action)
5. Yankee Doodle polka  
(Sing the song as you do the action)

6. Playground races and stunts
  - (a) Chariot race  
One-legged race  
Dash
  - (b) Stunts  
Badger pull  
Rooster fight  
Pull stick  
Indian wrestle
7. Group games  
Fox and hound  
Hop toads  
Snatch ball  
Squirrel in trees
8. Dixie dance
9. March by twos and come up in fours. Give the flag salute
10. Star-Spangled Banner, by school and audience

NOTE: Give this out of doors. Move out the school organ or your victrola for music. If you have no instrument, sing for as many numbers as you can.

(It is suggested that, if possible, a longer period be given to the institute. Two or three days might well be devoted to this program.)

## Appendix C

### DESCRIPTIONS OF GAMES PROGRAM FOR ADULTS IN A RURAL SCHOOLROOM

#### 1. The Receiving Line

The leader, or two or three people appointed by him, should receive the guests as they arrive. The last one in line will tell them where to put their wraps.

If there are strangers among the guests, they may be asked to join the receiving line so that they may meet the others in the group.

#### 2. *a* Searching for a Quarter or (Yes or No)

This is a good mixer which will get everyone shaking hands. The leader or the committee in charge donates a quarter to the cause. This is given to someone in the group. The others do not, of course, know who holds it. The leader announces that the one holding the quarter will give it to the tenth person who shakes hands with him. Everyone at once begins shaking hands. The one who holds the quarter must keep an accurate account and give it to the tenth person or whatever number was announced.

A variation of this game is called the "Millionaire Friends." The quarter is given to a couple, one of whom holds it until their identity has been discovered. The couple may separate and join occasionally at will. They give the money prize to the one who first addresses them when they are together with the words, "I am in need of money. Will you lend me a quarter?" In large groups it would be well to have three or four couples each holding a quarter.

#### *b.* Yes or No

In place of either of these, the game "Yes or No" may be used. As each guest enters he is given ten beans or grains of corn. The guests are then told to ask questions of each other, collecting a bean from anyone who answers a question with the words "yes or no." A prize is awarded to the one having the largest number of beans when time is called.

#### 3. Crossing the Lake

This game is similar to Going to Jerusalem, but has the advantage of not requiring chairs or music. A space is marked on the floor which is wider than anyone in the group can jump. The guests are asked to march around the outside of the seats and through the marked space, stopping when the whistle sounds. All those who are within the space at the signal of the whistle must drop out of the game. Of

course everyone will run as quickly as possible through the space on the floor. The leader should see, however, that everyone moves through it in turn. The winner is the one left when all others have dropped out.

#### 4. Parcel Post

The guests are seated, while the leader stands at the front of the room near the desks. Each is asked to name a city which he will represent. The players must remember the cities chosen. When the caller says, "A parcel is going from Chicago to Boston" (or any two cities chosen), the two representing Chicago and Boston must change seats while the caller tries to secure one of the seats. The one left without a seat becomes caller. If the caller fails to get a seat, he continues as caller, or a forfeit may be required of him. (See Forfeits)

#### 5. Driving Piggy to Market

For this game, if there are no dumb bells in the schoolroom, provide two balls alike in size and material, or two empty bottles about the size of a quart milk bottle, two sticks, two umbrellas or two canes will answer the purpose.

The players are divided into two teams. Each team lines up back of a leader in an aisle. At a signal, each number one runs forward, pushing the ball or bottle to the goal in front of him with his stick. The goals for each team may be either the wall or two chairs set at equal distance in front of each team. Each player must use only one hand and carry the other hand on his back. When his "piggy" goes out of line, he must follow it up and take it successfully to the goal and back again over the starting-line. He then hands his stick to the player on his team who is next in line. He himself steps out of the way to the rear. The game is finished when every player in each team has had a turn. The team which finishes first wins the game.

#### 6. Snatch the Handkerchief

A handkerchief is placed an equal distance between two groups. The captain of each group numbers the players on his team so that each matches in ability to run the player on the opposite team who has a corresponding number. At the signal from the leader, number one from each team runs to the handkerchief and watches for a chance to snatch it and return it to his goal line before being tagged by the other. Neither can be tagged until he gets the handkerchief in his hands. Usually beginners snatch the handkerchief too quickly;



two experienced players manœuver awhile. If the players take too long, however, the leader may call time and they must return to their places. The player who gets to his own place with the handkerchief without being tagged scores two points for his side, but if he is tagged, one point is scored for the tagger's side.

## 7. Singing

Singing together is one of the best ways of bringing a group in sympathy. The leader or someone in the group may lead in several songs which are well known.

## 8. Special Program

During the war it became customary to discuss current events at almost every gathering. There is nothing more effective for keeping in touch with the times than to continue this custom. It will arouse a desire to read newspapers, magazines, farm bulletins and books. It will develop the reading habit in children. The discussion of current events is quite appropriate for any gathering in a schoolhouse. It should take only a few minutes, if there is to be some other entertainment, such as a play or a reading.

## 9. Line Stunts

The guests are formed into two lines, so that each stands facing a partner. If there is approximately an even number of men and women, the men form one line and the women the other. Those in one line are number ones, those in the other are number twos. All are asked to face the leader for directions. The leader assigns one of the following stunts, which number one turns to number two and performs. At the sound of the whistle number two then must do the stunt while number one observes. Number ones then move one place to the right to a new partner, the one at the foot of the line going to the head in order that the first person may have a partner. The leader then assigns the second stunt and so on.

- a. Draw a figure six in the air with the finger of the left hand and describe a clockwise circle on the floor with the right foot at the same time.
- b. Put the left hand on the nose and the right hand on the left ear and, when directed, change, placing the right hand on the nose and the left hand on the right ear.
- c. With the left hand pat one's own head and at the same time with the right hand rub one's own stomach.
- d. Sing a stanza of "America" or "Yankee Doodle" while one's partner directs.

Other stunts may be improvised.

## 10. Keep Ball

A substitute for the ball needed for this game is made by crushing a newspaper and winding it with a cord. The players are divided into two teams, for instance, the reds and the blues. Each team is then divided into two sections. The room is divided into four equal parts by rows of seats. Section one of the reds stands between two rows of seats, section one of the blues between the next two rows, section two of the reds between the next two and section two of the blues in the next. This arrangement brings a section of blue team between the two sections of the red and vice versa.

The ball is tossed up between two players, one from each team, who stand in opposite sides from the middle line. Each faces his own group and tries to strike the ball with his hand toward his own players. The team which gets the ball tries to keep it. For instance, if the reds get the ball, they throw it over the heads of the blues to the other section of their own team. They continue throwing back and forth, scoring a point every time the ball is caught. The blues try to intercept the ball and to keep it, passing back and forth between the two sections of their team over the heads of the reds.

Instead of scoring one point every time the ball is caught, each side may score only when the round trip is made; that is, when it is caught from one section and returned to that section and caught. When there are many players, two balls tied with different colored cord may be used. A score-keeper for each ball is necessary.

## 11. Tossing and Passing Relays

a. Checker tossing relay requires only five or six checkers and a small empty box, a small wooden chalk box is good size. The players are divided into teams and take turns in throwing the checkers into the box from a line drawn some feet back of it. A player scores a point for his team for every checker which he throws into the box. The team wins which has the highest score when each player has had a turn. For a large number it is well to have a box and checkers for each team. The same game can be played with a ball or bean-bag, giving each player one, three or five turns.

b. In the following throwing and tossing relay game speed as well as success in getting a ball or bean-bag in the basket counts. A basket or box and a ball or bean-bag is needed for each team. The players in each team line up in an aisle. A chalk line is drawn in front of the leader of each team ten or fifteen feet back of the baskets. At his signal, Number 1 of each team turns and throws the ball to Number 2 on his

team, who throws it to Number 3 and so on until it reaches the last one in the aisle. He runs forward with the ball to the head of the line, steps in front of the leader, back of the chalk mark (all the rest in the line step back two steps to make room) and throws the ball into the basket. If he fails the first time he throws again and again until he gets the ball into the basket. For each trial he must go back to the starting-line. When he is successful in getting the ball into the basket, he then runs and comes back again to the starting-line and throws it to Number 1. The game is then repeated until every player has thrown for the basket. The game is finished when Number 1 has had a turn and is again at the head of the line. The team that finishes first wins the game. The players on a team must stand far enough apart to toss the ball to each other.

c. In overhead passing and tossing the formation is the same as b, except that the players face forward and stand nearer together. Each player passes the ball over his head to the one behind him. The one at the end runs forward and tosses. This game may be played omitting the tossing. In this case the ball is passed backward with the heads of the players to the one at the end, who runs forward and stands at the head of the line and immediately passes the ball back over his own head. The game is thus repeated until number one is again at the head of the line.

d. In one-hand passing, the players on each team quarter-face to stand shoulder to shoulder. Each player grasps with his left hand the right wrist of his neighbor. A ball or bean-bag, or any convenient object is passed down the line, beginning with number one from right hand to right hand. When the ball reaches the end of the line it is passed back again in the same way to number one, who immediately starts it down the line. The game is finished when it has been up and down the line three times (or any number which the leader designated at the beginning). The team wins which finishes first. In passing relays in which the object passed is not to be tossed into a box or basket, an eraser, an ear of corn, an apple, a book or any convenient object may be used in place of a ball or bean-bag.

## 12. Refreshments

The refreshments may be very simple or a more elaborate basket or box lunch planned. It is well for a committee to plan what each is to bring, so that the group need not divide up for lunch.

### 13. Potato Race

I. This game may be played by two or four individuals or as a relay game by two or four teams. A row of objects (about four in each row) such as blocks, bean-bags, potatoes or apples are placed in front of each team on chalk-marks made about three or four feet apart.

The first player on each team runs forward and carries one of his objects to a basket three or four feet ahead of the last object. He then returns for another object and so on until he has placed all four into the basket. He may take only one object on each trip, but he may take them in any order which he chooses. The objects must all be successfully placed *in* the basket. Number two then runs and replaces the objects, one on each trip on the chalk-marks.

II. If there is not room in front of the desks for the objects to be placed on the floor, the game may be played in the aisles. As many books as there are desks are piled on the last desk of each row in which the teams stand. The teams are lined up back of the aisles. At a signal, the first player in each row runs for a book and places it on a desk in his row, then returns for another and so on until all the books have been distributed on the desks. He then touches off the next player who collects the books (carrying only one on each trip) and places them on the front desk. When finished, he runs and touches off the next player on his team, who distributes the books, etc. The row that finishes first wins the game.

### 14. Stunts

I. *Community Sneeze*: While seated, the group is roughly divided into three sections. The leader then asks the first section to say together "hish" two or three times for practice, the second section "hash" and the third "hosh." He then asks the first section to add "ee," that is, "hishee," the second section "hashee" and the third section "hoshee." The leader then tells the group to all say their word in unison at his signal. The ensuing sound is like an enormous sneeze.

II. *John Brown's Baby*: The leader then asks the group to rise to sing a new song about John Brown's Baby (they will, probably, be familiar with the tune "John Brown's Body") who, like other babies, was sometimes afflicted by a cold on his chest. For relief, the household remedy of camphorated oil was applied. Together they sing the first verse:

John Brown's baby had a cold upon his chest,  
John Brown's baby had a cold upon his chest,  
John Brown's baby had a cold upon his chest,  
So they rubbed it with camphorated oil!



The second verse is the same, except that the word "baby" is not sung. Instead, a sign for the word "baby" must be used. This sign is the right hand placed on the left elbow and the left arm swung to and fro as if rocking a baby.

In the third verse the word "cold" is not sung. Instead a little cough is given. In the fourth verse "chest" is not sung, and the chest is tapped with the open hand instead. "Rub" is omitted from the next verse, the rubbing motion being made on the chest. In the following verse "camphorated oil" is left out and the motion substituted is the holding of the nose to indicate the odor. By this time the only words left to be sung are "John Brown's . . . had a . . . upon his . . ." etc. Whoever speaks a word when a gesture should be given must drop out of the song or be seated.

III. *Story of Harry*: For this stunt the leader either calls an assistant and illustrates the following story or he divides the group into twos and asks number ones to illustrate the story, using his partner as an assistant. The words and movements which accompany them are as follows:

"Say!" (hand placed over assistant's mouth)

"Have you heard" (pull the assistant's ear)

"the story of Harry?" (rub assistant's hair the wrong way)

"He's just" (jest) (slap his chest)

"come back" (slap his back)

"from the front" (slap his stomach mildly)

"They have need" (knock his right knee)

"of his feats" (stamp on his foot)

"in the army" (pull his arm).

"I" (point finger *almost* in his eye)

"know it; everybody knows it" (pull his nose)

"Hip hip" (right hip struck twice with the hand)

"hurray" (hold his right hand high above his head and wave it).

When it is completed, the leader may surprise all when he tells them that number twos will now repeat the story with number ones as victims. If number ones were not as gentle as the leader suggested, number twos may have their opportunity for revenge.

## 15. Good Night, Ladies

When, at the leader's suggestion, someone starts the song, "Good Night, Ladies," it is the signal for the close of the evening.

There are other games which may be played in a school-room between seats and in the small open space by a large number. The following ones (described in *Schoolroom Games*,

by Neva Boyd, Recreation School of Chicago, Hull House, Chicago, at Halsted and Polk Streets, price thirty-five cents), are suitable for adults:

Alphabet	Black and White Stoop Tag
Blackboard Relay	Poison
Observation	Spelling Game
Save the Friend Tag	My Ship Is Coming from
Tossing Relay	London
Observation	Store (Scouting for Words)
Balance Race	

Many of the books mentioned in Appendix N contain games which may be played in the schoolroom.

## Appendix D

### A YEAR'S PROGRAM\*

The following suggestions prepared by Constance D'Arcy Mackay are offered for the celebration of various special days during the year:

#### *Lincoln's Birthday*

Lincoln's Birthday may be celebrated by a community sing and by a children's play about Lincoln; or, if there happens to be a particularly talented reader in the community, by reading done very quietly and sincerely of passages from John Drinkwater's *Abraham Lincoln*. A Lincoln play for children, using a dozen or more characters and a simple interior setting, is to be found in *Patriotic Plays and Pageants*, published by Henry Holt and Company, 19 West 44th Street, New York City. This company also publishes a volume called *Little Plays from American History*, containing a play about Lincoln when he was a grown man.

#### *Valentine's Day*

On Valentine's Day have a Valentine dance in the town hall with favors of pretty valentines.

#### *Washington's Birthday*

Washington's Birthday may be celebrated by a patriotic community sing with stereopticon pictures of Mt. Vernon and other places connected with the life of Washington. At the end of the evening a one-act play can be given by the adults of the community. For this purpose a delightful little comedy

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\*For complete program see December, 1920, *Playground*.

called *Washington's First Defeat* is admirable. This is published by Samuel French, 28 West 38th Street, New York City, price 25 cents. Further suggestions will be found in "Suggestions for a Washington's Birthday Program," published by Community Service, 1 Madison Avenue, New York City, price 15 cents.

### *Arbor Day*

Where the rural school wishes to give a very simple program of music and recitations, the following program may be suggestive:

#### A COMMUNITY CELEBRATION FOR THE TOWN HALL

1. *Arbor Day Alphabet*, by Ada Simpson Sherwood, given by the little children from the rural school, each holding a large letter of the alphabet, done in green.

2. Song from Shakespeare's "As You Like It"

"Who loves to lie with me

Under the greenwood tree" (by community chorus)

3. Song: "Apple, Beech and Cedar Fair" (by school children)

4. Recitation: "Tree Proverbs"

5. Recitation: "Woodman, Spare That Tree"

6. "Trees": A class exercise in which young people of all ages from primary grade may participate

The material for this program, including the *Arbor Day Alphabet*, *Tree Proverbs*, *Woodman Spare That Tree* and the song, *Apple, Beech and Cedar Fair*, as well as *Trees*, a class exercise, can all be found in "Arbor Day," by Robert Haven Schauffler, in the series called *Our National Holidays*, published by Moffat Yard and Company, New York City, price \$1.50.

A very delightful Arbor Day ceremonial by Nina B. Lamkin may be secured from Community Service, price 15 cents.

### *Memorial Day*

An indoor or outdoor pageant is particularly appropriate for Memorial Day. Such a pageant, which is simple and inexpensive to produce, is a *Memorial Day Pageant*, by Josephine Thorp, which may be secured from Community Service, price 25 cents.

### *May Day*

May Day should have its May pole and a simple festival by school children. Mimeographed suggestions for May Day

celebrations may be secured from Community Service, price ten cents.

### *Fourth of July*

Two suggestions are offered here for a Fourth of July ceremonial and a community gathering.

*A Patriot's Fourth of July.* If this patriot's Fourth of July is held in a rural community in the evening, use, if possible, as a novelty a Liberty tree. The Liberty tree was a pine tree; it is immortalized on many Revolutionary flags.

Where this tree stands in the center of a village square and is lighted with electric lights, if possible, have these lights red, white and blue. There should be an American flag on top of the tree. Where few lights are used for decoration in the village square, or where a tree must be omitted for some reason, then wind a flagpole with Liberty greens. Have it a Liberty pole such as was used in olden days, with the Stars and Stripes floating from its top.

About this Liberty tree or Liberty pole have the community gather to sing patriotic songs. Have Liberty stand by the tree or the pole dressed in her traditional costume, with a torch in her hand, lighted with an electric light of red. Each patriotic singing group follows a leader, who carries a flag with a state seal on it. These flags can be bought or made out of Canton flannel, with the colors and designs copied from the colored plates of flags and seals which can be found in any large dictionary. A large space must be kept about the Liberty tree, and under the tree should be a raised dais on which Liberty stands. Leading up to this dais are four pathways, along which community singers can march as they surround the tree or pole. The celebration begins when a bugle is blown three times. The first group of singers marches in chanting Arthur Farwell's *Hymn to Liberty*, which may be obtained from G. Schirmer, 7 East 43rd Street, New York City, price 10 cents. When the celebration is over, the lights on the tree are turned out and the symbolic figure of Liberty quietly disappears from view.

One community, which had not sufficient funds to give a pageant, hung lighted lanterns about the village green and had a costume dance. Uncle Sam and Columbia in costume welcomed the whole village, who came dressed as Colonials, Puritans, Civil War folk, pioneers and volunteers of the War of 1812. The people either found their costumes in the attic or devised something. The whole effect was very pretty and novel. The dances were such as could be done on the green—lancers, Virginia reel and some old contra dances. The vil-



lage band, which had been practising for two months, furnished the music.

### *Labor Day*

Suggestions for a Labor Day Celebration, by May Pashley Harris, may be secured in mimeographed form from Community Service, price 10 cents. This ceremonial may be combined with recitations of stirring poems and offers opportunity for community singing. It should be given by adults of the community or by students of high school or college age.

### *Thanksgiving*

Thanksgiving may be celebrated by a jolly community gathering and a Pilgrim's cantata or a Pilgrim's play. For suggestions along this line see Suggestions for a Thanksgiving Program, price 5 cents, published by Community Service.

### *Christmas*

For Christmas some rural communities like an outdoor community Christmas tree, or Tree of Light, as it is sometimes called, while others prefer an indoor celebration.

Suggestions for Christmas celebrations are to be found in mimeographed material inexpensively published by Community Service. These include copies of St. George's Play, "How to Organize for Christmas Carol Singing," "Suggestions for a Christmas Program," by Constance D'Arcy Mackay, and "An Old English Christmas Revel."

### A CHRISTMAS COMMUNITY PROGRAM FOR THE TOWN HALL

In this suggested program both singing and recitation form a part. The carols mentioned are to be found in the *Community Christmas Tree Carol Book*, published by Novello and Company, 2 West 45th Street, New York City, price 5 cents.

#### Community Singing:

*Oh, Little Town of Bethlehem*  
*Silent Night, Holy Night*  
*We Three Kings of Orient Are*  
*Oh, Come All Ye Faithful*

#### Reading:

*Mary the Mother*, by Theodosia Garrison, from the Designer Magazine. With this recitation a stereopticon picture of the Madonna should be thrown on a white screen and held until the end of the recitation. The reciter should not be in evidence.

Community Singing:

*It Came Upon a Midnight Clear*

Recitation:

*Kris Kringle*, by Thomas Bailey Aldridge

Community Singing:

*The First Noel*

Reading:

*Good King Wencelas*

Community Singing:

*I Saw Three Ships Come Sailing In*

Recitation:

*Christmas Lullaby*, by John Addington Symonds

With this recitation there should be posed a tableau of the Madonna, dimly seen, seated against a dark drapery with straw under foot and the Child in her arms. This tableau, with the soft accompanying chorus, "Sleep, Baby, Sleep," ends the evening.

## Appendix E

### RURAL DRAMA BIBLIOGRAPHY\*

#### PLAYS FOR CHILDREN

*The First Thanksgiving Dinner*, by Marjorie Benton Cook. Seven boys and three girls of twelve to fourteen years. Simple setting. Pilgrim costumes. Plays twenty-five minutes. Can be ordered from the Drama League Book Shop, 7 East 42nd Street, New York City. Price, 35 cents.

*Mother Goose's Christmas Visit*, by Edith T. Langley, is a Christmas play with a few songs introduced. The words and music of these songs are included with the play. The characters are the familiar Mother Goose characters. There are five boys and seven girls. The costumes are simple. The play lasts twenty minutes. It is good for rural communities, where all the Mother Goose characters will be readily recognized. Published by Samuel French, 28 West 38th Street, New York City. Price, 25 cents.

*Jingle Bells*, by Mr. and Mrs. Lewis, is an excellent Christmas operetta in two scenes, playing three-quarters of an hour. The characters include Santa Claus and Dame Claus and their eight children. The lines are jolly and the music has swing. It is published by Charles Ditson & Co., 8 East 34th Street, New York City. Price, 40 cents.

*The Enchanted Garden*, by C. D. Mackay, can be acted indoors or out of doors, as a May Day play or a June graduation play. Most of the characters are flowers. There are also bee, butterfly and will-o'-the-wisp, etc. There are ten characters. Boys and girls can be used interchangeably. As many other children as desired can be introduced as extra flowers or attendants of the queen. With a dance or two it plays about forty-five minutes. Published by Samuel French, 28 West 38th Street, New York City. Price, 25 cents.

#### PLAYS FOR GIRLS ONLY

*Six Cups of Chocolate*, published by Harper & Brothers, Franklin Square, New York City. Price, 25 cents. This has proved to be a very popular one-act play for six girls. It has no pretensions to literary quality, but the lines are bright and unstilted. It requires everyday costumes and interior setting.

*The Burglar*, by Margaret Cameron, is published by Samuel French, 28 West 38th Street, New York City. Price, 30 cents. This is a play in which five girls may take part. They should be of high school age. The "burglar," who causes much excitement, turns out to be the cat. This is a good farce.

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\*Prepared for the National Country Life Conference in Baltimore, Md., by Constance D'Arcy Mackay of Community Service.

*Aunt Maggie's Will*, by Elizabeth Gale, is published by Samuel French, 28 West 38th Street, New York City. Price, 30 cents. This is a play in three short acts. It has ten female characters which can be played by girls of high school age. The theme is the test of a young girl's housekeeping ability. There are many amusing situations.

*The Farmerette*, by Emma G. Whiting, is published by Walter H. Baker Co., 5 Hamilton Place, Boston, Mass. There are seven girls in the cast of this play, which holds the interest and is easily produced. It is in three short scenes.

#### PLAYS FOR FARMERS' WIVES

*The Girls*, by Mabel H. Crane, is published by Samuel French, 28 West 38th Street, New York City. Price, 30 cents. There are nine female characters in this one-act play. It is especially suitable for older women, as the "girls" are middle-aged women who have a reunion after many years' separation.

*The Old Peabody Pew*, by Kate Douglas Wiggin, and *Joint Owners in Spain*, by Alice Brown, are listed under Special Plays with a Royalty.

*Fashion Review Down Petticoat Lane* is a pantomime with music that is a great improvement on the old "album" idea. It requires a cast of thirty women and girls. It shows fashion from the Indian time to the present, and should send people to their attics for costumes. It can be inexpensively arranged. Camp Fire Girls or Girl Scouts can be the Indians. Music and costumes fully suggested. This play can be ordered from the Woman's Press, 690 Lexington Avenue, New York City. Price, 25 cents.

#### PLAYS FOR MEN AND WOMEN

*Between Two Lives*, a drama of the passing of the old and coming of the new in rural life, by Charles William Burkett, is published by the Orange Judd Co., 315 Fourth Avenue, New York City. Price, 50 cents. No better play for a rural community than this is could be imagined. It is in three acts, with simple interior scenes. There are eight men and six women in the cast. The play has lively action, bright lines and is packed full of rural wisdom. It has already had at least a hundred productions in rural communities and always proves immensely popular.

*The Depot Lunch Counter* is published by Samuel French, 28 West 38th Street, New York City. Price, 25 cents. This is a roaring farce with a cast of characters which can be subtracted from or added to at will, since there are always people coming and going in a depot. This play has not the slightest claim to literary distinction, but it can bring people together and give them a good laugh. It is essentially the type of play which causes people to want to get together and see another



play, and for this reason it can be used as a dramatic stepping-stone.

#### PAGEANTS

*America, Yesterday and Today*, by Nina B. Lamkin, is published by T. S. Dennison Co., Chicago, Ill. Price, 75 cents. It can be ordered from the Drama League Book Shop, 7 East 42nd Street, New York City, for the same sum. This is a pageant applicable to any community. It is in three episodes, and plays one hour and fifteen minutes. The first episode shows the Spirit of Indian Days, the second episode shows the Spirit of the Wilderness, and the third episode shows the Spirit of Patriotism. The pageant is flexible in its cast. From seventy-five to five hundred people can be used, according to what is desired. These characters, of course, include men, women and children. There are very clear stage directions and pictures that will be a help to any amateur producers. There are also plain directions for dances and drills. The dialogue is simple and easy to learn. Beside the main characters, such as Indians and Pioneers, there are symbolic characters such as The Little Town Spirit and Rural Interests. Both these characters lead groups that have a distinct bearing on farm life. This is essentially a pageant that will be useful to a rural community.

*A Pageant of Independence Day*, by Thomas Wood Stevens, can be obtained from the Drama League Book Shop, 7 East 42nd Street, New York City. Price, 75 cents. This pageant is far superior in literary workmanship to the pageant above mention, but it is adaptable only to rural communities that can furnish at least one hundred and fifty people and adequate costumes. From one hundred and fifty to five hundred people can take part in it. The scenes cover the period of American history from Indian days to the present time. The pageant is a very fine one and, for communities that can stage it adequately, should be a great success.

*Hiawatha*, by Florence Holbrook, is published by Houghton, Mifflin Co., Boston, Mass. Price, 15 cents. This is really a play which can be built into a pageant, because as many Indians as desired can be added to the cast. It will take a cast of at least thirty-five to make it truly effective. Its original cast has nine boys, three girls and "extras." In order to add Indian dances to it Marie Reuf Hofer's *Harvest Festival* should be purchased. It is published by the Clayton F. Summy Co., 64 East Van Buren Street, Chicago, Ill. Price, 50 cents. This has some splendid dances, etc., and itself would make a very good pageant for a country fair, where it could be acted on the floor of a hall. For the *Hiawatha* pageant Camp Fire Girl costumes can be utilized as well as Boy Scout costumes, to which Indian fringe can be basted for the time being. An Indian pageant is one of the

easiest to give, because its costumes are so inexpensive.

### SPECIAL PLAYS WITH A ROYALTY

For all of these plays there is a five-dollar royalty for each production, but the plays themselves are extremely worthwhile doing—more so than the average play.

*Joint Owners in Spain*, by Alice Brown, is published by Walter Baker Co., 5 Hamilton Place, Boston, Mass. Price, 35 cents. This is a one-act play with four female characters. Simple interior setting. It is touching and charming and teaches sympathy with those who have lived in an old ladies' home. Royalty, \$5.00

*The Loving Cup*, by Alice Brown, is published by Walter Baker Co., 5 Hamilton Place, Boston, Mass. Price, 25 cents. This is a play in one act, which can be given either indoors or out of doors, since the scene is a country picnic. It is a play that could be acted with special ease in a rural community. It has four men and nine women and as many other characters—men, women and children—as desired. It shows that kindness in any rural community is one of the best and most essential things. The play has humor and a good plot. Royalty, \$5.00.

*The Old Peabody Pew*, by Kate Douglas Wiggin, is published by Samuel French, 28 West 38th Street, New York City. Price, 30 cents. It is in two acts and has one male and eight female characters. It is ideal for production in a town hall or in a church. It was first acted in an old church in Hollis, Maine. It plays a full evening, has a gentle romance running through it and has old-fashioned costumes such as can be found in any rural attic. There is a great deal of fun in the lines and it is always enjoyed by country people. Royalty, \$5.00.

For Yates' *Pot of Broth* and Lady Gregory's *Workhouse Ward* address Samuel French, 28 West 38th Street, New York City.

### NOTE

One of the best and least expensive bibliographies on dramatics, festivals, pageants, rural recreation, games, athletics, stories and folk-dancing is contained in:

"Sources of Information of Plays and Recreation," by Lee F. Hanmer and Howard R. Knight. Published by the Department of Recreation, Russell Sage Foundation, 130 East 22nd Street, New York City.

Complete lists of plays, pageants and operettas for young people, as well as suggestions for songs, dances, carols, costumes and community programs for Thanksgiving, Christmas, May Day, Fourth of July and other special days can be obtained from Community Service, 1 Madison Avenue, New York City.

# Appendix F

## BIBLIOGRAPHY

### General

*The Community Center*, by L. J. Hanifan. Silver, Burdett & Co., 126 Fifth Avenue, New York City. Price, \$1.52

*The Little Town*, by H. Paul Douglass. The Macmillan Co., 64 Fifth Avenue, New York City. Price, \$1.50

*Play and Recreation for the Open Country*, by Henry S. Curtis. The Macmillan Co., 64 Fifth Avenue, New York City. Price, \$1.16

*The Practical Conduct of Play*, by Henry S. Curtis. The Macmillan Co., 64 Fifth Avenue, New York City. Price, \$1.60

*Rural Life*, by Charles Josiah Galpin. The Century Co., 353 Fourth Avenue, New York City. Price, \$2.50

### Folk Dances and Singing Games

*American Country Dances*, by Elizabeth Burchenal. G. Schirmer, 3 East 43rd Street, New York City. Price \$1.50

*Children's Singing Games*, by Mari R. Hofer. A. Flanagan Co., 521 South Wabash Avenue, Chicago, Ill. Price, \$.50

*Dances of the People*, by Elizabeth Burchenal. G. Schirmer, 3 East 43rd Street, New York City. Price, \$1.50

*Folk Dances and Games*, by Caroline Crawford. A. S. Barnes & Co., 30 Irving Place, New York City. Price, \$1.80

*Folk Dances and Singing Games*, by Elizabeth Burchenal. G. Schirmer, 3 East 43rd Street, New York City. Price, \$1.50

*Folk Dance Book*, by Dr. C. Ward Crampton. A. S. Barnes Co., 30 Irving Place, New York City. Price, \$2.40.

*Old English and American Games*, by F. W. Brown and N. L. Boyd. Saul Bros., 626 Federal Street, Chicago, Ill. Price, \$.75

### Games and Athletics

*Athletic Games and Physical Education*, by Mel W. Sheppard. Community Service, 1 Madison Avenue, New York City. Free

*Community Recreation*, compiled by George Draper. Association Press, 347 Madison Avenue, New York City. Price, \$.20

(A rural edition of this publication will be ready for distribution June 1, 1921.)

*Games and Play for School Morale*. Compiled by Niel Sheppard and Anna Vaughan. Community Service, 1 Madison Avenue, New York City. \$.25

*Children's Outdoor Games*, by Gladys Crozier. Dutton & Co., New York. \$.50

*Games for the Country*, by Raymond G. Bressler. State College, Centre County, Pennsylvania, Price, \$.10

*Play Days in Rural Schools*. Extension Service, University of Wisconsin. Price, \$.05

*Games for the Playground, Home, School and Gymnasium*, by Jessie H. Bancroft. The Macmillan Co., 64 Fifth Avenue New York City. Price, \$2.40

*Handbook of Athletic Games*, by J. H. Bancroft and W. D. Pulvermacher. The Macmillan Co., 64 Fifth Ave., New York City. Price, \$2.00

*Schoolroom Games*, by Neva L. Boyd. Chicago School of Civics and Philanthropy, 2779 Michigan Avenue, Chicago, Ill Price, \$.35

*Suggestions for Games, Athletic Events and Stunts for Boys and Young Men*. Playground and Recreation Association of America, 1 Madison Avenue, New York City. Price, \$.20

### *Social Activities*

*Community Center Activities*, by Clarence Arthur Perry, Department of Recreation, Russell Sage Foundation, 130 East 22nd Street, New York City. Price, \$.60

*Comrades in Play*. Community Service, 1 Madison Avenue, New York City. Price, \$.30

*Games and Dance Figures*. Community Service (Incorporated), 1 Madison Avenue, New York City. Price \$.20

*Children's Modern Games*, by Gladys Crozier. Dutton and Co., New York City. Price, \$.50

*Ice Breakers*, by Edna Geister. Woman's Press, 600 Lexington Avenue, New York City. Price, \$1.35

*Social Games and Group Dances*, by J. C. Elsom and Blanche M. Trilling. J. B. Lippincott Co., Washington Square, Philadelphia, Pa. Price, \$1.75

*What Can We do?* Community Service, 1 Madison Avenue New York City. Price, \$.25

*The Playground*, a monthly magazine published by the Playground and Recreation Association of America and Community Service, 1 Madison Avenue, New York City, at a subscription price of \$2.00 a year, contains articles of interest to rural communities. Single issues, \$.25

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*The List of Publications*, issued by the Playground and Recreation Association of America, 1 Madison Avenue, New York City, lists many pamphlets and articles on play and recreation.

*The Guide to United States Government Publications*, obtainable from the Government Printing Office, Washington D. C., at \$0.20 a copy, shows the publications on rural subjects issued by the various Government departments.





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